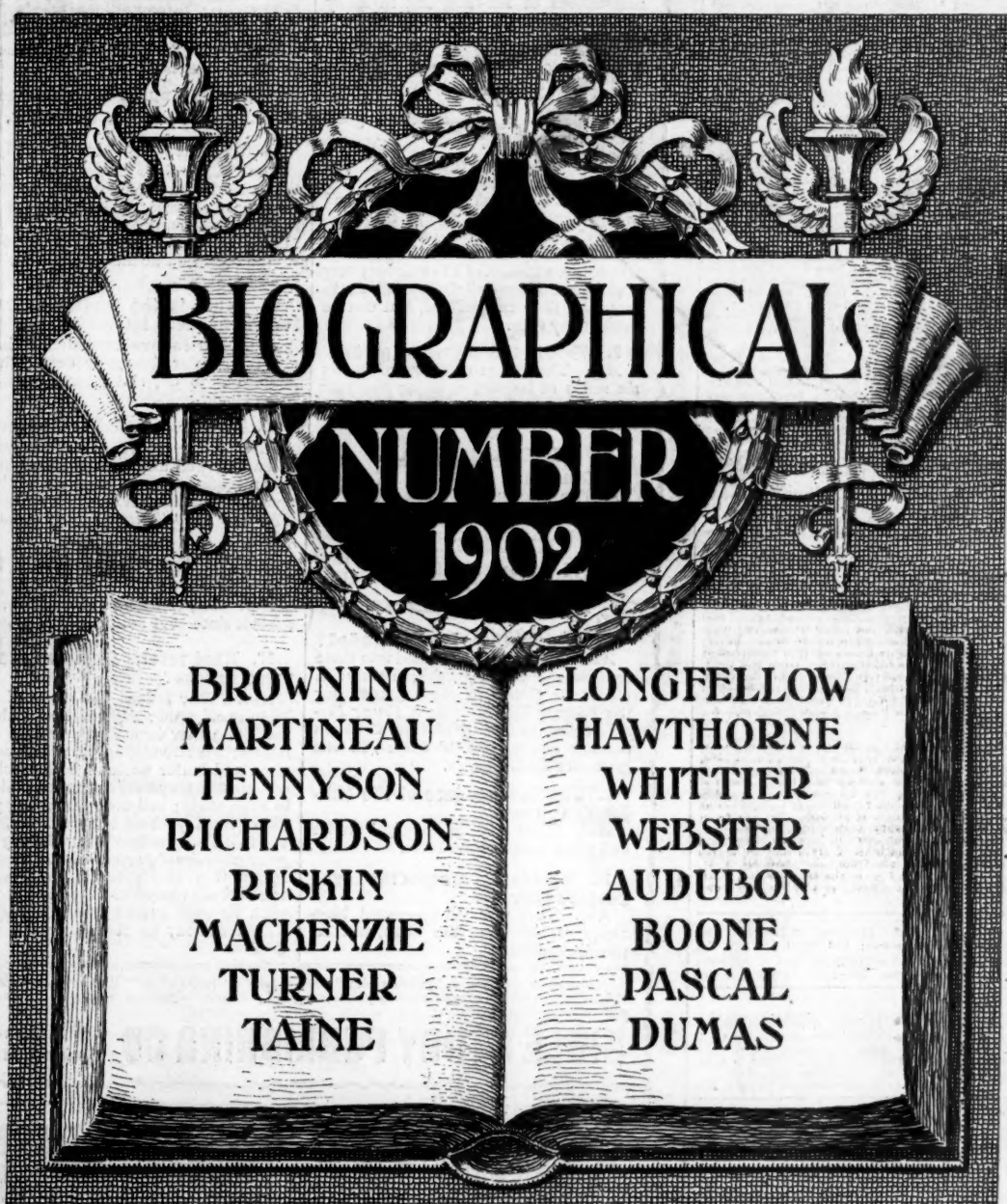


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and Christian World

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THE YORKSHIRE UNITED INDEPENDENT COLLEGE (ENGLAND). In consequence of the retirement of Professor Shearer from the chair of New Testament Criticism, Exegesis and Theology and Patristics, the governors of the college contemplate a fresh appointment to the chair, and invite candidates for the post to address themselves on or before the 6th of December next to the secretary of the college, Rev. James Browne, B. A., 2 Cunliffe Road, Bradford.

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The Atlantic Monthly 1903

IN TOUCH WITH PRESENT CONDITIONS

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By ARTHUR SHERBURNE HARDY,
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The chief ATLANTIC serial of the year exhibits to the full the fine narrative genius of our present Minister to Spain. Its plot turns upon the love entanglements in a New Hampshire house party and the complication of the New York money market. Mr. Hardy has never created more attractive characters or presented a truer picture of contemporary life.

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By JOHN T. TROWBRIDGE

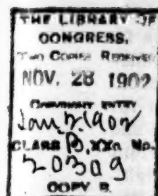
One of the two surviving contributors to the first number of the ATLANTIC has written his autobiography under the felicitous title of "My Own Story." Mr. Trowbridge's early struggles, his successes and defeats, his friends and his travels are described in these papers with all the ease of narrative and kindly humor which have endeared his stories to millions of his countrymen.

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THE CONGREGATIONALIST

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29 November 1902

and Christian World

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Number 48

Event and Comment

Oberlin's New President
Fortunate is the college in these days whose trustees have the courage and wisdom to choose for its head one best fitted to develop its educational life and fulfill its own mission rather than one likely to raise the most money for it. For this reason Oberlin College is fortunate in calling to its presidency Prof. Henry Churchill King. He knows the institution in all its departments. A graduate of the college and seminary, a tutor in the academy, an associate professor of mathematics, a professor of philosophy in the college and of theology in the seminary, dean of the college, and acting president since the death of President Barrows, he has filled every position so satisfactorily that his election to the presidency is a natural sequence. The fact that Oberlin this year enrolls more students than ever before testifies to the confidence of the public in President King's administration. In our next issue, the *Christian World* number for December, we shall set forth at length his character and work and the outlook for Oberlin College.

A Campaign for Religious Education
The time is evidently ripe for a new forward movement in religious and moral education. The Council of Seventy of the American Institute of Sacred Literature has undertaken a service of great importance in issuing a call for a convention for this purpose to be held in Chicago next spring. The action of the Denver Convention last summer, limiting the educational work of the International Sunday School Association to the narrow line of the uniform Bible lessons of the last thirty years, made it imperative to provide some better and more extended facilities for the study of the Bible. The movement proposed will in no way antagonize or duplicate the work of the International Sunday School Association, but will promote it as a part of the greater plans contemplated. Never before, we believe, has such a company of educators, preachers and other religious workers united in a call for a work of such scope and character as is now proposed. They represent a large proportion of the leading institutions of learning and of the Christian churches of America. The statements of many of them, printed in connection with the call for the convention, show the interest and careful consideration with which they have entered on this movement. Its purpose is fully explained in the November *Biblical World*. When the organization is effected it is to have an

existence independent of any official relation to the Council of Seventy.

Joy in Work
Dr. Hillis strikes the true note in his article this week on industrial disputes. Pride in doing one's work well, in ability to do it well, in making it represent one's sense of honor—this is the first and highest necessity for industrial prosperity. To do one's work so well that the product of our country shall stand first in the exposition of the nations of the world is patriotism. To do it so well that it shall increase the comfort, the usefulness and the manhood of others is philanthropy. To do it so that it shall represent without fault the workman who knows he is a son of God is religion. All this is equally true whether he is a capitalist or a laborer. His joy is in his work, not in what he receives for it as his wage. The man who does the least he can do for the most he can get belittles himself. This is the truth which President Eliot of Harvard reiterates. This is the keynote of Mrs. Browning's *Aurora Leigh*:

Work, for the work is better
Than what you work to get.

This is the message of the Son of Man: "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it."

A Congregational Minister for a Congregational Church

A year ago a Congregational Council at Huntington, Mass., declined to ordain Mr. George Gordon Ross, a graduate of the Theological School of Boston University, on the ground of his inadequate knowledge of the traditions and methods of Congregational churches and insufficient training. The council advised Mr. Ross that, without interrupting his work in Huntington, he should put himself in connection with a Congregational theological seminary in order to inform himself fully as to our denominational standards. Dr. Moxom said at that time, "I think this council marks almost an epoch in the history of western Massachusetts." Mr. Ross, whose ability and consecration were unquestioned, received and acted on the advice in the spirit in which it was given. Last month the same churches as on the former council convened at Huntington, Dr. Moxom being moderator, and voted unanimously to ordain Mr. Ross, who had met the conditions to their entire satisfaction. If our churches generally were as careful that the leadership of the churches should be raised and not

lowered, the denomination would be strengthened and some of the ministers who enter its pastorates would have greater usefulness and success.

Willing to Take Inconspicuous Places

We have noted of late several instances where men formerly in charge of large and important churches have been willing to take fields of less consequence in the public estimation. Instead of swelling the ranks of retired pastors, they have chosen, even at the age of fifty-five or sixty years, to take up and administer the work which appeals to them to be done. In several cases the transition has been from important city churches to comparatively humble fields; but as we have watched developments we have been pleased to see the renewal of youth on the part of men thus concerned and an unusual satisfaction on the part of the congregations served. It is a boon indeed to any small church to secure a man of strength and ripe experience, even though his hair may be silvered. We do not point to these instances with a view to claiming that every man, when he sees fit to retire from a prominent parish, should devote himself for the rest of his years to such work; but we honor the men who have done so, and we do not believe that their professional standing has been in any way jeopardized. And what is professional standing, anyway, compared with doing one's proper work in the kingdom of God?

The Church of the Pilgrimage

The occasion no longer exists for any misunderstanding as to the historical basis of this church. It was organized in 1801 as the Third Church of Christ in Plymouth, by fifty-two persons who at that time withdrew from the First Church. The date 1806 that appeared in the Year-Book from 1883 to 1890 and again in 1902 was intended to refer only to the organization of the Scrooby church, and it is now frankly acknowledged that the date did not belong there. The manual of the church gives the correct date. Its claim is that it perpetuates the faith of the Pilgrim fathers. That claim is just. Its original members withdrew from the First Church because they believed that this faith was no longer preached from its pulpit. When the Unitarian departure occurred the First Church became Unitarian and has remained in that body to this day. The Third Church, which in 1870 changed its name to the Church of the Pilgrimage, held to the doctrinal faith of

the Pilgrims and continues to hold it. It held to that faith when to do so was unpopular, when it caused divisions in society and required courage of conviction. Unitarians avowed their repudiation of the distinctive doctrines of what was called the Evangelical faith. Trinitarians defended those doctrines. These are unquestioned facts. The statement on the tablet of the Church of the Pilgrimage is true—"Perpetuated at great sacrifice in The Church of the Pilgrimage the Evangelical faith and fellowship of the Church of Scrooby, Leyden, and the Mayflower, organized in England in 1606." It is on this ground that the National Council of Congregational Churches indorsed and commended the plan to build a memorial edifice to the Pilgrims in Plymouth and declared the Church of the Pilgrimage the proper body to undertake it. It is on this ground that it appeals to the fellowship of Congregational churches to join with it in honoring those who brought to this country the principles and policy which we hold and cherish. The object is worthy of the united and hearty support of all the denomination and, we believe, will have it.

A Romance of Loss and Gain

About nine years ago David Rothschild of Cincinnati lost a fortune of \$2,500,000. It was partly inherited from his father, partly the fruit of a prosperous business in manufactured wood work in which he and his brother were in partnership. They employed 4,000 men and had branch houses in several American and European cities. Owing to an unfortunate deal in lumber and the business depression of 1893 the brothers found that after surrendering all their property to their creditors they still owed \$700,000. These statements we find in the newspapers. The wonderful part of the story is to follow. Mr. Rothschild says that when he got through the bankruptcy court in 1898 he had less than two dollars. But he had still his integrity and business ability. A friend who knew that he had these possessions lent him \$50,000 without other security. He began business in New York in selling bonds, of which he had expert knowledge, and soon made money rapidly. He at once began paying his creditors and within four years he canceled every debt, although by law he had been freed from obligation. He is now president of the Federal Bank of New York. Here is illustrated the remarkable prosperity of this country, in which a fortune that formerly represented a lifetime of labor is amassed in a few years. Here also is an illustration of the higher value set on honor than on money. A higher incentive still is suggested, to work for money to make mankind better by using it for spreading intelligence and Christianity through the world. And yet, some who have had little money have done most for their fellowmen.

New Yorkers and Church-Going

A recent census of church attendance on Manhattan Island discloses some interesting facts. The congregations at all the services in 366 Protestant and Catholic places of worship were counted on each of the first three Sundays in No-

vember, and the results were averaged in order to obtain the normal attendance. The total membership of these bodies, according to their official figures, is 695,942—173,812 Protestants and 522,130 Roman Catholics. The average attendance for each Sunday was 451,631—134,177 being Protestant and 317,454 Catholic. Of the 1,931,962 persons comprising the population of Manhattan Island over 300,000 are Jews and 482,978 children too young for regular church attendance. This leaves a net Christian population of about 1,150,000. Deducting the average church attendance as shown by the canvass it would appear that 700,000 people did not attend church. In Roman Catholic congregations men formed only 22 per cent. of the attendance, in the Congregational churches 51 per cent.; for all Protestant bodies together men form 40 per cent. of the congregations, and for all churches, including Catholics, 33 per cent. In Protestant churches the percentage of the whole body of church members who were in attendance on these three Sundays was 77; of Roman Catholic bodies 60.34 per cent. of the membership were at church. The small churches show an apparently better attendance than large ones, bodies embracing only 250 members frequently having a total attendance larger than their membership; while in churches having 5,000 or more members the low proportionate attendance seriously affects the percentage of the denominations to which they belong. No previous canvass of this sort has ever been made, but in future the New York Church News Association proposes to make an annual counting for purposes of comparison.

Baptists in the Philippines

The Baptist Missionary Magazine—one of the brightest of missionary monthlies—devotes most of its November issue to Baptist work in the Philippines. Portions of the islands of Panay and Negros constitute the field, and three young men, with their wives, sailed Sept. 30 to re-enforce the stations. Jaro on Panay, and Bacolod on Negros, are made the centers of activity, and though only two years have passed since the workers first arrived two young churches on Panay number some 300 members; and in the judgment of Sec. T. S. Barbour, if the missionaries had time to give applicants the thorough examination they consider essential to admission to the church the membership would reach into the thousands. Persecution has tried the converts, with its usual effect of strengthening the church. Many of the natives are eager to read, and before entering the country the missionaries had prepared translations of the gospels and the Acts. Now about half the Testament is in print, a gospel monthly is published in Spanish and Visayan, and series of Sunday school lessons and hymns are finding wide circulation.

A Great Leader Gone

British Methodism lost its most original, forceful and brilliant leader through the sudden death of Rev. Hugh Price Hughes in London, Nov. 17. Born in Carmarthen, Wales, in 1847, the blood of many generations of honorable Welsh ancestors flowed in his veins. The founder and editor of

the *Methodist Times*, the head of the famous West London Mission, an enthusiastic leader in the federation of Nonconformist churches, an ardent worker for temperance, social purity, political and municipal reform, he was in the front rank in every battle for truth and righteousness, mingling the sternness of the intrepid warrior with the simplicity and spiritual earnestness of a saint and an overflowing kindness for those oppressed and in need. We have heard him preach as strong Calvinism as ever a Presbyterian proclaimed, and yet no Englishman of his day had a more burning evangelistic fervor. We have seen him stir an audience to enthusiastic cheers by a political speech, and we know no one who could plead more effectively for money for his beloved mission to the poor of London. He had many honors thrust upon him. He served a term as president of the Wesleyan Conference and also of the National Council of the Evangelical Free Churches. His unrelenting zeal allowed him no rest except under the compulsion of physical necessity, and he has worn himself out in the service of his fellowmen while yet in his prime. The Sunday evening before his death he preached with his old vigor to an audience which crowded St. James Hall.

Changes in Religious Periodicals

Dr. Robertson Nicoll, commenting on the unaltered typographical appearance of the *Edinburgh Review*, just celebrating its centenary, argues that to this conservatism on the typographical side is due the decline in power of this particular journal, and others of its class. The future of the quarterly is problematical. The *Hibbert Journal*, the brilliant first number of which is at hand, is beautiful in typography as well as rich in contents, and what is equally important it has back of it a rich endowment formerly given to the Hibbert Lectures. This will insure its perpetuity, and a longer life than the admirable *New World* and the able *Andover Review*. It is interesting to note that Princeton Theological Seminary has taken over the *Presbyterian and Reformed Review*, and will hereafter issue it under the name *The Princeton Seminary Review*. This will settle one of the ways in which the seminary can wisely spend some of its income from the recent gift to it of \$1,500,000. It will also provide President Patton, ex-president of Princeton University, a forum in which to display his skill as a metaphysician.

New Field for the Student Volunteer

No stronger testimony to the efficiency of the American missionary is needed than the action recently taken by the commissioners of public schools in Japan. Two years ago, when English teachers for the high school were wanted, the authorities, wishing men of a different stamp from incompetent and often immoral "soldiers of fortune," of whom they had just gotten rid of, applied to the missionaries. They, in turn, applied to the International Committee of the Y. M. C. A., who furnished five men from the University of California and one from Yale. These were such good samples that this year six more were de-

manded. A house is furnished them and they are paid the equivalent of \$75 a month. These men go in the spirit of missionaries, and while their first business is teaching, out of school they are permitted, even tacitly encouraged, to give religious instruction. Japanese educators have become convinced that it is a good pedagogical, as well as ethical, policy to import as instructors men who possess character in addition to college diplomas.

The Strike Commission The Strike Commission in session in Scranton has had filed with it the argument of the non-union workmen, who, while asking for shorter hours of labor and more pay, desire that the commission shall abstain from any ruling giving countenance to the monopolistic claims of the trades-unions. Judge Gray for the commission in a preliminary ruling has assured the non-union workmen of the validity of their status as parties to the case now being heard. Testimony taken during the last week has been mainly that furnished by witnesses summoned by the miners, physicians testifying as to the diseases induced by work in the mines, and the influence on longevity of the untoward conditions. One of the most informing witnesses has been Rev. P. C. Roberts of Mahony City, a Congregational clergyman, whose book on the coal mining industry of Pennsylvania is a standard authority. Counsel for the operators have not found it difficult to prove him open to the indictment of inconsistency in his opinions as to responsibility for conditions in the mining districts and for the conflict just waged, but his testimony in the main has favored the miners. As we go to press there seems some likelihood that operators and miners will come together and settle without awaiting further investigation by the commission. Judge Gray and his colleagues are doing all they can unofficially to further this solution. At the same time they are declaring that they are in no way surrendering their right to pass upon the issue ultimately. We hope that, happen what may, the commission will continue to take testimony as to the conditions which exist in the anthracite coal mining territory, and apportion blame and give an opinion as to remedies which will prevent further conflict. Society may wait long before it gets a more competent set of judges at work on this particular piece of social diagnosis; and no temporary truce between the contestants ought to prevent a verdict by the commission on the fundamental issues involved.

Blundering in Samoa A full text of the decision by King Oscar of Sweden in the case submitted to him as arbitrator in which Germany was complainant and the United States and Great Britain defendants shows that he holds that the course of our consular and naval officials in Samoa during the period Jan.—May, 1899, when British and American authority was used to aid Malletoa in his struggle for the throne against Mataafa, was absolutely unwarranted, and that Great Britain and the United States lost on every point of law raised by them. Hence they are held responsible for losses

sustained by their forcible action. Decision is reserved as to the extent of this responsibility. King Oscar's verdict is final, and, we think, just, if the treaties under which Germany, Great Britain and the United States were governing Samoa are interpreted in their most obvious way. Unfortunately racial and religious animosities entered into the problem of administering government in Samoa in those days, and our representatives on the ground because of these limitations were not able to see straight or act fairly, and the result is our present mortification and the prospect of having to pay heavy damages. We never should have entered into any such tripartite rule agreement. It invited precisely the trouble which came. King Oscar's honesty fortunately is not a questionable matter; but no one man can give a verdict of this kind without risking insinuations against his judicial capacity or his disinterestedness, hence it is unlikely that any European monarch will consent in the future to serve as arbitrator in international disputes now that The Hague tribunal has come into being and begun to give its verdicts. It is an institution which in its *personnel*, inclusiveness and impartiality surpasses any monarch or group of monarchs.

International Traffic in Women Certain revelations of conditions existing in Philadelphia bid fair to attract the attention of the decent citizens of this country—and our officials too, it is to be hoped—to a traffic which has flourished here without any formal and persistent opposition such as it has met with in Europe. The English National Vigilance Association fights traffickers in girls and women who endeavor to trade in them in English towns. In France and Germany there are societies which exist to protect society and women's virtue, and international conferences of men and women thus banded together to serve society have been held within a year, formally in Paris and informally in Frankfort-on-Main. Upon our government rests a double duty, first of using all the present federal machinery at our ports to make the operations of the villains who ship women here as difficult and dangerous as possible, and second to co-operate with European Powers in creating a code of law governing international action in such matters as the punishment of procurers, mutual furnishing of evidence and extradition of offenders. And upon the people of our land devolves the duty of organizing a society which will co-operate with the voluntary agencies of Europe in detecting and punishing the wicked, and in defending the innocent and outraged females who find themselves duped and in the toils.

Increasing Prestige of Secondary Education Philadelphia dedicated a \$1,500,000 high school building last week with ceremonies in which the President of the United States was the chief but by no means the only distinguished participant. The event is symbolical of the increased importance, scale of expenditure and popular favor of the high school supported by public taxation and fitting youth of both sexes for college.

The high school, notwithstanding considerable opposition to it at first, has come to be very near the heart of the American taxpayer. It is an institution which he believes in. That the President of the United States, the national commissioner of education and eminent educators from all parts of the country were not above journeying to Philadelphia last week to participate in this academic function shows how times have changed, and where we are in the development of our national common school education.

Vermont and Local Option The legislature of Vermont has speedily accepted the report of the majority of its committee on temperance legislation, and after sharp but thorough debate and defeat of hostile amendments and the minority plan of a dispensary scheme has sent down to a referendum verdict by the voters a bill substituting high license with local option for the present state prohibitory law. Many votes were cast for this course of action by the legislature, which represent a disposition to keep a party pledge and not conviction as to the wisdom of the change proposed, and this must be borne in mind in all prophecies as to the outcome when the people go to the polls the first Tuesday in January. If a majority of the voters vote for the substitute law then it becomes operative the following March. Thus is made certain a present-day verdict on a present-day problem; and from now on until the polls are closed there will be opportunity for fair discussion of the ethical issues involved.

Problems of Sanitation and Currency Loss of life by plague and loss of property by the fluctuating and depreciated currency of the islands continue. The one can only be remedied by a long process of education of the natives in the elements of sanitation; the other can and should be altered when Congress meets.—The United States Supreme Court now has before it a case appealed from the Supreme Court of the Philippine Islands. Shades of John Marshall and Salmon P. Chase!—President Roosevelt's speech in Memphis, at a reception given in honor of Commissioner Luke Wright, who in Judge Taft's absence has acted as governor-general of the islands, was unqualified in praise of the record made by the former Confederate soldier as an administrator and unequivocal in its approval of the course of history in the islands since 1898. It was admitted that there had been sporadic cases of cruelty by the army, but the justness of a general impeachment of the army was questioned.—It is admitted by the War Department now that the case brought to the attention of the Secretary of War by Charles Francis Adams, Carl Schurz and other critics of the nation of a priest named Father Augustine, who was said to have been the victim of torture and death by United States soldiers, had back of it evidence justifying the charge. Capt. C. M. Brownell of the Twenty-Sixth Volunteer Infantry admits that he used the "water cure" with such effect as to kill the Filipino. Captain Brownell seems to be safe from prosecution, owing to his

present status as a civilian and the absence of law authorizing his transportation to the Philippines.

Filipino Church Problems

Archbishop Guidi, the papal delegate to the Philippines, has arrived at Manila, paid his respects to Governor-General Taft, and been assured of the United States officials' desire to facilitate a swift and satisfactory solution of questions at issue between the Roman Catholic Church and the state in harmony with principles laid down at the beginning by the Administration and consonant with fundamental Americanism. The archbishop in turn has informed the governor-general that the Roman Catholic Church expects to have from the United States that



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protection of its property which is guaranteed to it under the Treaty of Paris. In addition to the issues which were the subject of negotiation at the conference in Rome last September the archbishop will now have to deal with others growing out of the rise of the National Filipino Catholic Church with Archbishop Agilpay as its head. He will find a formidable revolt and bitter disputes raging already as to the right to possession of church property, disputes which must be settled by the insular judicial tribunals. He will find no abatement of the hostility to the friars, even among those still loyal to the Roman supremacy, and he will find the commission, we trust, as insistent as ever on the need of getting rid of the Spanish friars.

The Education Bill By a vote of 212 to 83 following closure methods the Education Bill has passed the committee stage of debate in the House of Commons, not, however, without considerable amendment gratifying to practical educators, but far from modifying Nonconformist opposition and irritating to the extreme church party led by Lord Hugh Cecil. The smallness of the adverse vote speaks ill for the sincerity of Liberal opposition to the Ministry's measure. The size of the Ministry's majority indicates that the Tories and satisfied Liberal-Unionists had voting with them in this particular campaign the Irish Roman Catholic Nationalists. Education as well as politics makes strange bed fellows. Mr. Balfour, the Scotch Presbyterian with philosophical predilections, Cardinal Vaughan, the aristocratic Roman prelate, and Archbishop Temple, the burly, bluff Anglican, are a strange aggre-

gation. The bill will pass both houses and go to the country; and then will come the test of the consciences and wills of the party favoring non-payment of rates, which party Robertson Nicoll, John Clifford, and Silvester Horne have been building up. If they stand firm they may create a situation unparalleled in recent British history.

The Philippine Commission and Religion

Three or four months ago the papers were full of assertions to the effect that the Philippine Commission had either laid down definite rules or exerted its influence in indirect ways, with a view to preventing or discouraging attendance at religious services on the part of official representatives of the United States in the islands.

Surprised that such a course should be pursued, we wrote at once to Washington for the facts and have recently received an interesting document presenting the truth of the matter, which is altogether contrary to what has been charged. Our inquiry was at once referred to the Philippine Commission itself and a thorough investigation was made, each member of the commission passing upon the matter in turn. The result is a series of twelve "indorsements," as they are called, bearing the signature of all the members of the Taft Commission, and of F. W. Atkinson, superintendent of public instruction, as well as of the executive secretaries. The communications are of interest in themselves as revealing the careful method of procedure, whenever reports discreditable to United States officials and their policy in the Philippines are referred, as they ought to be always, to first-hand authorities on the subject.

In this case every commissioner totally and sweepingly denies that any rule has been laid down or any influence exerted by the commission as to attendance upon religious service by civil officers or employees. Governor Taft writes: "The matter has never been discussed in any meeting of the Philippine Commission at which I have been present, and has never been discussed by me or in my presence by any member of the Philippine Commission or any government officer." Commissioner Henry C. Ide says: "Many of the officers and employees of the civil government attend religious services in churches regularly, many of them occasionally, and many of them not at all. It is absolutely a matter of individual discretion and choice, as it is anywhere in the United States."

Certainly these testimonies must be taken on their face value, and they ought to dispose forever of any charge that our highest official body in the Philippines is seeking either to advance or retard Protestantism or Catholicism or any other form of religion. The members of that body are not there for this purpose. As Sec. Luke E. Wright of the commission says, "The commission has been fully occupied in dealing with those subjects which legitimately come within its sphere of operations and has never supposed for a moment that it had the right, even if it had the disposition, to deal with purely religious matters." This does not mean,

however, that individually the men are not in sympathy with all philanthropic and missionary endeavors of the right sort. We have no definite information touching the religious predilections of the different members of the commission. We should hope that they have found a legitimate way in which to cast their personal influence in favor of things pure, true and of good report, but the nature of their task is such that as an official body they must hold aloof from the expression of either favorable or adverse opinion concerning the forms and institutions of religion as these come before them.

The Spiritual Basis for Church Unity

It is gratifying to find the *Churchman* preferring Canon Henson's paper on Church Union at the recent English Church Congress to those read by the Bishop of Ripon and Professor Collins—reference to which was made in a recent issue. This is not surprising, for the *Churchman* now stands for a type of Episcopalianism which is disposed to accept facts. It admits, for instance, that "the churches that claim to have an apostolic ministry have in effect produced the impression upon Protestant Christendom that they [think they] have a ministry without which salvation is difficult, if not impossible." Thus amended by us, the *Churchman's* diagnosis is correct.

But the *Churchman* goes farther. It affirms that were non-Episcopalians to concede the more perfect form of apostolic ministry possessed by the Protestant Episcopal Church, the latter would be "the last to claim exclusive possession of the apostolic spirit." Possibly. Moreover, the *Churchman* adds: "To insist upon even a pure apostolic form of ministry as a primary condition of unity, without the acceptance of which in its fullest form no terms of union are to be discussed, is in reality to assume an attitude like that of those in industrial strife who have come under almost universal condemnation by declaring that there was nothing to arbitrate. Such an attitude is as unreasonable as it is un-Christian."

What, then, is the initial step toward reunion which the *Churchman* prescribes for its constituency? This: the spirit of Christ dominating its ministry so that superior spirituality will compel admiration and a seeking for alliance by other bodies of Christians. We shall watch with interest adjustment by a majority of the clergy of the Protestant Episcopal Church to this new standard raised by the *Churchman*.

Meantime, the proper course for clergymen of non-Episcopal divisions of the Church is to seek to gain rather than lose in spiritual power, for the *Churchman* is quite right in saying that the final test of dogma, whether about polity or theology, is the test of life. If the man whose ancestors came over in the Mayflower is a righteous man his neighbors forgive any undue emphasis on the fact by him; if not, the persistent appeal to the past changes tolerance into scorn. If a man is a patriot today who of right can join the Society of the Cincinnati because of his ancestor's martial valor, well and good. Society will forgive him his van-

ity. But if he have his membership and nothing more, he is as naught. So with a clergyman. His credentials as to status are a detail, in the long run, compared with his character, and the craving for reality today among the laity as they face the clergy is so keen that the outlook is dark for that church or the man placing undue emphasis on ecclesiastical ancestry.

The Consecration of the Body

The Christian presents his body to God as a living sacrifice. That, the apostle said, is a spiritual worship. It is not, then, an occasional act, but a constant service. Physical cleanliness is a religious duty. The diet that promotes wholesomeness is a tribute to the Father to whom we offer our bodies. Abstinence from stimulants, luxuries, indulgences that would profane them is imperative, if we would not shame ourselves by an unholy offering.

Jesus Christ our Lord had abounding health. He exhausted himself with toil for others, he groaned with pain because of the willful blindness of men to the message he brought them, his frame shook with sobs because of the woes that were coming to his country, his heart broke at last under the burdens of the world's sin, but we have no record that he ever was sick. Disease in others fled at his presence. He came, he said, that men might have life abundantly. That meant vigor of body, as well as of mind and spirit. He rejoiced in giving health. To imitate him is to take all wise means to make our bodies wholesome and agreeable, fit to present to God as a gift.

The Christian prepares and keeps his body as a temple of the Holy Spirit. "Know ye not that your body is a temple of the Holy Spirit which is in you?" We delight to furnish the room where we entertain our loved and revered guest so that it will give him pleasure. To discover that we had placed there anything offensive to an honorable person would be an unforgettable shame. It must be admitted that we are tempted even thus to dishonor the greatest and holiest One who makes himself our guest. But self-control to shut away evil and unworthy thoughts from tenantry in a body where the Holy Spirit dwells is the first necessity to manhood. One who laid bare his own weaknesses that he might help his fellowmen to be pure and strong said, "I buffet my body and bring it into bondage." So will we do that we may have fellowship with the Father and with his Son, Jesus Christ.

We have known deformed bodies that were beautified by the evident indwelling of the Holy Spirit. We have seen disease made a discipline to bring the heavenly guest into closer companionship. For whatever defects our bodies have, if they are used honorably as a sacrifice, holy, acceptable to God, we have the assurance that the Lord Jesus Christ "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory."

Rev. Dr. Alex McLaren, the great Baptist preacher of Manchester, recently addressed a union missionary meeting of local Congregationalists and Baptists, and he showed that both the Baptist and the Congregational mis-

sionary societies had recently had their forward movements, a tremendous spurt of enthusiasm and giving, marked enlargement of the working force, then abated zeal and restricted giving, and at last a large deficit. He did not hesitate to call the policy immoral as well as impolitic. A "far deeper and more vital individual possession of the Spirit of Christ was needed," he thought, and a more complete and thorough organization of systematic giving all the year round.

In Brief

It is being pointed out that the time has come to pass beyond the saying, "a free church in a free state," and stand for, "free churches in a sovereign state."

A recent census of Liverpool church attendance shows that church attendance has not kept pace with the growth of population during the past decade, and that the greatest gain relatively in so far as there has been an absolute gain has been among the Roman Catholics.

Wu Ting Fang, departing from Washington for China to take up important new duties there which will bring China into line with the other Powers, was asked what had most impressed him in this country, and he said, "The activity of your people and the good the rich do with their money."

Last week we gave an account of the murder of a Christian missionary in Fez, Morocco, by a Mohammedan. It is now announced that the sultan, after causing the prompt and public execution of the murderer, has given \$5,000 to the widow of the murdered missionary. The most enlightened Christian ruler would hardly have done more.

We learn that a Kansas minister at a recent funeral, in lieu of a choir, used a phonograph with such success that he is planning to take the instrument with him when visiting the sick, that his conversation may be interspersed with appropriate selections. If it squawks as most phonographs do, it must be peculiarly soothing to the ill and bereaved.

The news dispatch syndicated throughout the country telling of the "sale" of the Micronesian Mission by the American Board is not one of those felicitously worded or accurate items of news which extort admiration. If the Micronesian Mission ever ceases to be under the supervision of the American Board, it will not be sold, but transferred.

The Congregational Fire Insurance Company of England appears to be a valuable adjunct of the denomination. It insures about \$17,000,000 of denominational property with some 2,000 policies. Its net profits last year were about \$4,400, of which \$900 are to be distributed to the Congregational societies, while the remainder goes to the reserve fund.

Surprise has been expressed because the notes on the temperance Sunday school lesson did not appear in *The Congregationalist* for Nov. 15. No one was more surprised than the editor was when he looked for them in the paper. The notes were written and the copy sent in. By a regrettable series of accidents they failed to appear in print.

Conservative estimates put the car shortage of the country at 50,000. Never were the transportation lines of the country offered so much freight; never were they so short of locomotives and cars to transport it. And yet the record for 1901 was 1,000,000,000 tons of freight and 600,000,000 passengers transported, and a net revenue to the railroads of \$1,000,000,000.

When the American Bicycle Trust was formed about three years ago, its prospectus expressed confident expectation of a dividend

of twenty per cent. on the common stock, that is, \$20 per share. The stock has never paid a dividend, but has lately been sold in considerable quantities at \$1 per share. This is an illustration of the fact that other influences than legislation are at work solving the trust problems.

The many friends of Secretary A. F. Beard will be glad to hear that the latest news from Paris concerning him is reassuring. He went abroad accompanied by his daughter several months ago for special treatment in a Paris hospital, his trouble being malarial fever. It looks now as if he would in due time be able to resume his duties as senior secretary of the American Missionary Association.

We surmise that at many Thanksgiving tables the special grace printed in our paper last week will be used as embodying the gratitude of those who gather at dear, familiar boards. It may be of interest to all who will thus use this form of thanksgiving to know that it was written by Mr. Amos P. Wilder, a well-known Yale graduate of the class of 1884 and at present editor of the *State Journal* of Madison, Wis.

The *Christian World* (London), commenting on Prof. W. N. Clarke's recent article in our columns, giving his impressions of ecclesiastical conditions in England, expresses regret that he did not more specifically describe some of the limitations which he says he found in the Free Churches. "To be seen as others see us is at least one step towards the goal of highest achievement," says the *Christian World*, and adds: "English Free Churches are peculiarly deficient of the faculty of self criticism."

One of the suggestive papers read at the recent meeting of the British Association for the Advancement of Science was by an eminent Irish alienist of Belfast, Dr. William Graham. He pointed out that insanity among Ulster Protestants was in excess of the same disease among the Roman Catholics of Ireland, and was due, he thought, to the intense, morbid, ascetic, Calvinistic type of religion which prevails among the Protestants. Recreation and amusement are lacking, too, and this deficiency adds to the propensity.

The ways of the ministry have changed considerably since Nathaniel Hawthorne wrote to his mother in 1821 as a boy in college considering his way in life: "The being a minister is of course out of the question. I should not think that even you could desire me to choose so dull a way of life. O, no, mother, I was not born to vegetate forever in one place, and to live and die as calm and tranquil as—puddle of water." Hawthorne sometimes vegetated, but never long in one place, and he was all his life the preacher of a puritan vision of the soul.

A newspaper for public schools is believed by some teachers to be a great need. Some school boards have endorsed the plan and one Boston teacher offers to subscribe at his own expense for all his pupils if such a paper is started, one that will give all valuable current news without anything objectionable. We think we could mention papers which approach as nearly to this ideal as any that would be likely to be created for schools only. If such a paper as is proposed ever succeeds it will be at public expense; and we do not think it will be a rival of the best dailies.

Professor Harnack was one of the most impressive speakers at the banquet in honor of Ambassador A. D. White, given in Berlin last week, and he improved the opportunity to pay tribute to the value of Dr. White's book setting forth the conflict between ecclesiasticism and free thought on matters theological. Professor Harnack's latest book, *The Mission and Spread of Christianity in the First Three Centuries*, is said to have all the qualities characteristic of Harnack at his best. St.

Paul is described as tearing the gospel away from its Jewish ground and planting it on the ground of humanity.

The failure of the International Sunday School Convention to provide advanced lessons is likely to result in courses prepared by most of the larger denominations. The Alliance of the Presbyterian and Reformed Churches of America at its meeting in Philadelphia last month appointed a committee with instructions to select a course of Bible lessons for advanced classes. This action was not taken in opposition to the International series, but to meet a need not otherwise provided for. The Alliance represents a constituency of about 7,500,000 persons.

In discussing amendments to the Constitution of the United States, it is well to remember that they cannot change the forces of nature nor of human nature by compulsion. Notwithstanding the definition of the rights of citizens attached to the Constitution after the Civil War, the Negro is not securing those rights, nor can that Constitution guarantee them to him. In Montgomery County, Ala., for instance, out of 52,207 Negroes only forty-seven are registered voters, and this proportion holds true in other counties, even in the one where Booker T. Washington's Tuskegee Institute is located.

A New York club proposes to send its members to theaters to find the plays which are immoral and to warn the public against them. The churches generally, until recently, advised their own members to avoid the theater, because its influence as a whole was immoral. But in recent years many church members have assumed to judge for themselves between the worthy and unworthy plays. This new movement to sample the unworthy ones and tell the public what they are and where they may be seen appears to be a kind of advertising which the worst theaters will appreciate more than the churches.

Among the marks of distinction used in Japan to honor meritorious service is the badge of the blue ribbon, an order founded in 1881. Number 483 was awarded Oct. 3 to Mr. J. Ishii, founder and present manager of the Okayama Orphanage, the oldest and largest Protestant institution of the sort in Japan. This is probably the first time the badge has been given to a Japanese Christian for philanthropic service, and the award reflects credit alike on the government and the recipient. A beautifully written parchment roll accompanying the badge states the reasons for the award by giving a brief review of the past fifteen years of Mr. Ishii's self-sacrificing service.

The editor of the *Christian Advocate* describes an experience with postal cards which we think is not wholly confined to that excellent journal. We do not affirm that *The Congregationalist* has had similar trials, but we publish the description with a feeling of sympathy and with hope of deriving some benefit from it:

To this office there sometimes come postal cards from respectable Christian men that would subject them to prosecution, cards that make reflections upon persons, state derogatory facts, or ask questions which are equivalent to charges. Some write on postal cards matter enough to cover a sheet of letter paper and stick their addresses on the side, where they run in with the preceding writing. When their postal card, found unintelligible, is tossed into the waste basket they write savagely in a letter, demanding why their request did not receive attention.

Only those who were close to the late Dr. G. R. W. Scott realize how dear to his heart and that of his wife was the project of raising an American gift for the new church at Gainsborough. In that undertaking after many discouragements he succeeded, and it is gratifying to the many friends who mourn him that the joint assembly of the Congregational

Unions of England and Wales, Scotland and Ireland at its recent meeting in Glasgow took formal action recognizing his faithful service. This resolution was moved by Rev. Alexander Mackennal, M. A., D. D., and passed by a rising vote:

This assembly has heard with deep regret of the death of Rev. G. R. W. Scott of Newton, Mass., whose visit to the union in May as delegate from the National Triennial Council of the Congregational churches of the United States is remembered with pleasure. The assembly further records its gratitude to Dr. Scott for the eminent service he rendered to the John Robinson Memorial Church, Gainsborough, in collecting and bringing with him an American gift of £1,200 toward the discharge of the liabilities resting on the building and the completing of its decoration.

The assembly instructs the secretary to write to Mrs. Scott and the secretary of the Triennial Council, expressing its profound sympathy with them in this unexpected bereavement.

The Baptist Congress

BY A WAYFARER

For twenty-nine years Baptists have held an annual meeting for free discussion of religious questions. Those who speak represent only their own views, yet they are men of such acknowledged rank that their addresses probably register the position and progress of the denomination. The general committee of about one hundred includes the names of many of the most prominent Baptist ministers throughout the Northern states.

The First Baptist Church on Commonwealth Avenue, Boston, was the place of the latest meeting, from Tuesday to Thursday last week. The program was excellent both as to topics and speakers. One subject only was assigned to each session. This concentrated interest and sustained it. It was noticeable that few persons withdrew until the meeting ended.

I was impressed by the fact that the themes would have been equally pertinent in an assembly of any denomination, with a single exception. The conference opened with the question, Is Baptism Essential to Church Membership? This meant, I suppose, is immersion a necessary condition of church fellowship? Rev. Dr. R. P. Johnson opened the discussion by a paper in which he answered the question in the negative, and no doubt he will have to answer to his brethren for his temerity. There were two topics related to national affairs—The Future of the Educated Negro, and The Pulpit and Problems of Statesmanship. Two themes were theological—Are Current Theologies Based on the Scriptures or on Philosophy? Does Revelation End with the Scriptures? At the closing session Dr. A. K. Faller of Newburg, N. Y., and President Rush Rhees of Rochester University spoke on Christ as an Example.

The greatest interest appeared to center around the Scriptures, and the discussion, which always was dignified and dispassionate, waxed earnest on the question whether or not divine revelation was exclusively confined to the canonical books of the Bible. Dr. S. B. Meesser of Detroit insisted that while the Bible is the highest and holiest book, it is not an exhaustive revelation; that God has spoken and is speaking to men through his works, through nature and the progress of his church. Professor Stevens of Rochester Theological Seminary, and Dr. Watson of Arlington, Mass., maintained that the purpose of revelation is redemption and that the redemptive purpose is fully disclosed in the Bible and nowhere else. The venerable Dr. H. C. Hovey ably defended this view. Other speakers, acknowledging that the authoritative writings for the whole Christian church are the Scriptures and these only, declared their belief in present inspiration and in the possibilities of present revelation. They said that revelation is subjective and the record of it objective, that the Scriptures nowhere

claim to be the complete and final revelation, that they affirm that God makes himself known through his works, and that grace is disclosed distinctly to the believer through the direct revelation of God.

Perhaps some of the differences which appeared would have vanished had the disputants held closely to the same definitions. At any rate the outspoken and manly utterances represented both profound knowledge of the Bible and deep spiritual experience. The minister's part in politics also received admirable treatment. While Rev. Woodman Bradbury of Cambridge pleaded that the vision of the ideal will enchain men's hearts, and that "the pulpit is higher than a platform, the minister is more than a reformer, the gospel is greater and deeper than problems of statesmanship," Mr. Clinton Rogers Woodruff insisted that the church has been inactive and neutral in the great moral questions and that it is the duty of the ministry to preach the fundamental principles which underlie private and public action.

The speakers often labeled their statements as "good Baptist doctrine" and occasionally appealed to Baptist history. Once in a while these allusions brought out applause from the audience, which might well have been more frequent. Our American Christian assemblies of this sort are much more passive than the English, much less stimulating to the speakers. If they would sprinkle through the addresses portions of the expressions of approval which they offer when it is finished both speaker and hearers would have greater interest and more satisfaction.

With the exception of the first theme, everything said would have been as appropriate in a Presbyterian or Congregational as in a Baptist assembly. It seemed unfortunate that so valuable a meeting should not have drawn together thinking men and women of other denominations. Several times I was asked to take part in the discussion by persons who passed through the aisle looking for voluntary speakers, and who seemed to take it for granted that every one present was a Baptist with a right to speak. The time will come, I hope, when such a congress will include a federation of churches.

In and Around Boston

Religious Life in Russia

Prof. G. Frederick Wright addressed last Monday's Ministers' Meeting. Although no apologist for Russia, he saw there enough worthy of large commendation to make him an optimist.

The Bible occupies a prominent place in worship and the early church creeds are familiar alike to peasant and noble. Music of exceptional beauty plays a large part. Throughout the empire the main motives of Christianity are operative. The government repressions of religious sects which are frequently reported here have a reason behind them. They are usually the last resorts of the officials to deal with cantankerous and over-fervid enthusiasts like the Doukhobors, to whom this country has just refused an entrance from Canada. There are in Russia 15,000,000 of so-called government "Protestants" of a religious stripe. Most modern agencies for spreading Christianity are in use, as colporteurs and "gospel" cars. The spirit of a wholesome religious life is abroad, and it was this which forced the czar to call the peace conference.

The Puritans Pictured

The feature of the monthly meeting of the Congregational Club, last Monday evening, was a lecture by Mr. Leon H. Vincent on Kings of the Colonial Pulpit. The attendance was quite large and the members were much entertained by descriptions of the habits, customs and opinions of their Puritan ancestors, and the lecturer's racy comments thereon.

The Better Way in Industrial Disputes

By Rev. Newell Dwight Hillis, D. D.

Plymouth Church, Brooklyn

Within a few weeks Dr. Hillis has made two visits to the Pennsylvania coal region and taken pains on each occasion to become conversant with conditions. His general sympathy with organized labor may be inferred from the fact that he has often made addresses in its behalf.

In this twentieth century is there any force so powerful as moral force? Any influence so omnipotent as public opinion? What if union men did so much better work than non-union men, would not the sympathy of public opinion support union men as clubs never can? If corporate capital could honestly say in the sight of men and God: There is not one dollar of watered stock in these mines or in our railway stocks, the dividend is paid on the absolute cost—they would have the sympathy of all the public. And if the union men would say: We do honest work, we ask an honest wage, we want our share of the products of our labor, and we appeal to the sense of justice and fair play in our fellows; we will not kill nor permit killing, we forswear the club and the firebrand and the boycott; we stand on the constitution and appeal to the laws of the land—from that hour all non-union men will become union men, as well as patriots and citizens. And public opinion would make labor invincible. But so long as union men say, "The boycott, with its cruelty to our non-union brethren, is a necessity, violence is occasional;" so long as they excuse it, instead of publicly and forever committing themselves against it, so long will society remain the prey of men who first make work dear and then make it scarce, so that they may starve. But every deed of violence will have its just recompense. Nature and God are against crime.

HOW CAN LABOR BETTER ITSELF

Now comes the question, How can labor increase its wage? First, there is the indirect method that forces a larger wage by the strike, the boycott and ruin of non union factories. Second, labor's income can be increased by legal enactments against trusts, unlawful combinations, etc. These two methods secure a better division of profits, but do not increase them. When perfectly successful they add but little to labor's income. One statistician thinks we are producing \$1,000 a year per citizen. He thinks that \$100 of this is wrested away from the average man through trusts, class privileges, monopolies, unjust taxation, etc.

It seems, therefore, that if every possible scheme of reform were perfectly carried out, if single tax were enacted, and did all the good it could do, if the trusts were annihilated, if class privileges were done away with, and every strike and boycott were absolutely successful, the income of the American citizen would be increased by only ninety or possibly \$100 a year. So small are the financial gains per citizen from the complete success of each one of the new reforms and schemes toward which political parties and platforms are working.

Now we come to the root of the trouble. As a nation we are not producing enough. The way to increase our income is to increase the quantity and especially the quality of our work. Men are putting their hands into the tool—they must become expert workmen and put the intellect into the tool. We must save our wastes. We have wasted one-half our forests. The new methods of farming show us that we can double the income from the soil. Of a list of one hundred millionaires, recently made, over eighty made their fortune by saving that which thirty years ago went to the waste heap. Put the hand in the spade, and it brings a dollar a day. The other day a youth in South Carolina determined to put his intellect into his spade, and after six months of prospecting he dug up phosphates, and made twenty dollars a day. The labor problem can only be solved by the individual family.

Twenty years ago a poor foreigner landed in New York and began his work. He set one ambition before himself—to educate every one of his children. He determined to lose his life to save his children. He forsook the saloon, the hall where his fellow workmen congregated; he rose up early and sat up late to keep his children studying; he kept them in the common school and the high school; not content with one Sunday school and church, he sent them to two Sunday schools and to every church service. His sons climbed to positions of influence and wealth; every one of his daughters became teachers in the city's schools. One day this foreigner and his wife disappeared from their little house in the tenement region, and went to live on an avenue with a son who had been admitted to the bar.

This man used his strongest child as a means upon which to climb upwards. The family has passed within twenty years from the bottom round, industrially, to the top round. He solved the labor problem by the schoolhouse and the church, and he solved it in twenty years. Suppose he had listened to the labor leader, who told his men at the beginning of the strike to buy a gun. Suppose he had spent all his Sunday afternoons, as most of our laboring people are spending theirs, in the saloon and the beer garden in idle discussion of their wrongs. It would have taken half a dozen generations to have changed materially the condition of that family.

The republic offers a royal road to success to every working man, and though he be a fool he need not err therein in walking along the highway lined with free schools, free churches, free lecture halls, social settlements. The need of the hour is to keep the children in school, instead of taking them out at thirteen to put them in the shop or store. The Roman emperor, Marcus Aurelius, lived on bread and milk, for what could be obtained now for ten cents a day. But the laboring man wants treble that for his beer and tobacco, and so makes his

children wage-earners at twelve and dooms them to drudgery the long life through. The way to double the wage, therefore, is to quadruple the intelligence and put more intellect into wood and stone.

ABILITY AND THE INCREASE OF WAGE

Consider how ability increases the wage. Our economists have traced wealth to land, labor and capital. But in this era of invention ability is a factor greater if possible than the others. At a certain epoch in England's history she produced \$1,400,000,000. Twenty years later she produced \$2,500,000,000, two and a half times as much. England had no more land than before; she had no more laborers than before; she began with no more capital. What changed \$1,400,000,000 to \$2,500,000,000? Certain men of great ability came in to save wastes. Maudsley with a sliding valve made the steam chamber practical. A man named Bakewell, by selection and crossing of cattle and sheep, increased the weight of the average bullock threefold and the fleece of the average sheep fourfold. In our own country one man of ability named Whitney multiplied the value of property in the South by five. These men of ability, named McCormick or Bessemer or Edison, single-handed, have come in to multiply by three the productive power and wage of the average worker.

CHARACTER AND THE INCREASE OF WAGE

Good character, also, increases the wage. Machines are rapidly doing away with skilled labor, so that a common workman in a month can learn almost any machine. Honesty is becoming a great commodity. Witness the wholesale merchant, recently, who offered fifteen thousand dollars a year for a man who had intelligence and experience to take his desk, but said that he would double it to find also a Christian man whom he could trust, and then go abroad for a year. He could find men bright enough, but the broken-down merchant could not sleep until he found a man good enough to guard his interests. Witness also the collapse of the little factory in western New York because three times in two years, under the influence of a labor agitator, the men went off and left the hot iron in the blast to chill. Now the foundry is deserted, the workmen's homes are empty, and as the union would not incorporate, and no one is responsible, the whole plant was wrecked.

Witness the statement of the great shipbuilder on the Clyde. A year ago he put in a new plant, the crane for lifting the hot steel, with all the tools, patterned on our Pittsburg mills. Within two weeks the labor union limited his output of steel with the American tools to the output per one hundred men in the old English plants, where thirty men with long ropes pull the caldron of hot steel from one end of the shop to an-

other. "It is no use," said the manufacturer, "I have lost a hundred thousand dollar plant and the interest on it. The men make work dear, and that makes it scarce, driving it to America. Then they want a high wage, having first of all refused to do the work that produces the wage." "As an English manufacturer," he added, "I am a Samson, bound hand and foot, and delivered over to the United States Steel Company to be shorn. My only hope is that the unions will soon limit the outputs in the states, and then we will recover our position." But that manufacturer had forgotten one thing. During the last year 350,000 spindles have been set up in Japan and China. Factories are beginning to go where factories are safe. But we need not go so far away for illustrations of the moral quality of work. A certain union limits the output of its men very severely. Some time ago, in my own house, two of these men finished the limit of their work at half-past eleven. The head man returned at half-past one and smoked a clay pipe till half-past three. Then the second man returned and smoked his pipe until five. Neither man did a stroke of work from half-past eleven until five, because the union forbade him. Both men were humiliated; one was bitter. He felt that he was a beggar, and rebelled against taking a wage that he felt he had not earned. I believe that man loved his work, wanted to come early, wanted to stay late, and to skimp or slight it hurt him like a blow.

In all these labor unions there is this smoldering rebellion. Alas for these political confidence men and labor agita-

tors who are teaching their workmen to give the least possible work to get the most possible wage. A workman's reward is not in his wage, it is in the consciousness of having done good work. Was Milton's reward for *Paradise Lost* in the forty-six dollars he received? Did the soldiers in the late war, who worked for thirteen dollars a month, strike for higher wages just before Gettysburg? Was Dr. Morton, working a lifetime to discover chloroform, unhappy because he died poor, not having had his share of wealth? A workman who loves his task, and makes his chair, or puts in his door, or his cradle, and does his work so well that his work will last for generations, has a joy in his handicraft that large wages cannot increase and small wages cannot take away. Contrariwise, no amount of wage can ever make any man happy who hates his employer, who drives lying nails and puts in false screws.

A year or two ago I saw a chair from a great department store that fell to pieces the third time that its owner used it at the table, dropping apart like Holmes's wonderful One-Hoss Shay. Nature made the mahogany to be beautiful in color; his tools were good, his screws were good, his glue was good; but every joint was a lie, every drop of glue was a lie, every nail he drove was a lie; he had skimmed his work to punish some unknown purchaser, and the workman's hatred of his work and his employer was incarnated in the chair. Booker T. Washington once said, "I will not allow myself to be degraded so low as to hate my master because he made me a slave." And no matter what injustice the workman suf-

fers, he ought not to permit himself to be degraded to the point where he makes his work to represent his hate and "wears sheeted lies" like clothes around his body.

We need a revival of ethics. We do not need more gold, nor more land, nor more tools, but this country does need to commit the Ten Commandments to memory. The time has come for selfish capitalists growing fat through their gains, their withholding the wage of the poor and their watering of stock, to stop going to horse shows on Sunday, to give up their wines and their women and their devilry in general, and go to church, fall on their knees and make restitution of their ill-gotten gains, and smite on their breasts, saying, "God be merciful to me a sinner!"

And the time has come for union men to throw away their guns and clubs, and to use their noble idea of union for mutual betterment, for unity of action, for the diffusion of intelligence. Let them, too, fall on their knees and ask God to fill their hearts with love for their non-union brethren. And when these union men love their poor brethren as they love themselves, then they can go out and kill these non-union brothers if they want to.

Our hope is in the gradual increase of intelligence, the sense of brotherhood and good will. The secret of these problems is in the carpenter's Son. O, if these two armed bands named Labor and Capital could but see this divine One, the club and gun would fall, the strife die out and enemies would become brothers.

Foxy's Partner*

Eighth in the Series, Glengarry Sketches

BY RALPH CONNOR, AUTHOR OF BLACK ROCK AND SKY PILOT

[Continued from last week]

And through these days he was Foxy's slave. A pistol without ammunition was quite useless. Foxy's stock was near at hand. It was easy to write a voucher for a penny's worth of powder or caps, and consequently the pile in Foxy's pencil-box steadily mounted till Hughie was afraid to look at it.

During these days, too, Foxy reveled in his power over his rival, and ground his slave in bitter bondage, subjecting him to such humiliation as made the school wonder and Hughie writhe; and if ever Hughie showed any sign of resentment or rebellion, Foxy could tame him to groveling submission by a single word. "Well, I guess I'll go down tonight to see your mother," was all he needed to say. For with Hughie it was not the fear of his father's wrath and heavy punishment, though that was terrible enough, but the dread that his mother should know, that made him wake at night in a cold sweat. His mother's tender anxiety for his pale face and gloomy looks only added to the misery of his heart.

He had no one in whom he could confide. He could not tell any of the boys, for he was unwilling to lose their esteem,

besides, it was none of their business; he was terrified of his father's wrath, and from his mother, his usual and unfailing resort in every trouble of his whole life, he was now separated by his terrible secret.

Then Foxy began to insist upon payment of his debts. Spring was at hand, the store would soon be closed up, for business was slack in the summer, and besides Foxy had other use for his money.

"Haven't you got any money at all in your house?" Foxy sneered one day, when Hughie was declaring his inability to meet his debts.

"Of course we have," cried Hughie, indignantly.

"Don't believe it," said Foxy, contemptuously.

"Father's drawer is sometimes full of dimes and half-dimes. At least, there's an awful lot on Mondays, from the collections, you know," said Hughie.

"Well, then, you had better get some for me, somehow," said Foxy. "You might borrow some from the drawer for a little while."

"That would be stealing," said Hughie.

"You wouldn't mean to keep it," said Foxy. "You would only take it for a while. It would just be borrowing."

"It wouldn't," said Hughie, firmly. "It's taking out of his drawer. It's stealing, and I won't steal."

"Huh! you're mighty good all at once. What about that half dollar?"

"You said yourself that wasn't stealing," said Hughie, passionately.

"Well, what's the difference? You said it was your mother's, and this is your father's. It's all the same, except that you're afraid to take your father's."

"I'm not afraid. At least it isn't that. But it's different to take money out of a drawer, that isn't your own."

"Huh! Mighty lot of difference! Money's money, wherever it is. Besides, if you borrowed this from your father, you could pay back your mother and me. You would pay the whole thing right off."

Once more Hughie argued with himself.

To be free from Foxy's hateful tyranny and to be clear again with his mother—for that he would be willing to suffer almost anything. But to take money out of that drawer was awfully like stealing. Of course he would pay it back, and after all it would only be borrowing. Besides, it would enable him to repay what he owed to his mother and to Foxy. Through all the mazes of specious argument Hughie worked his way, arriving at no conclusion, except that he carried with

him a feeling that if he could by some means get that money out of the drawer in a way that would not be stealing, it would be a vast relief, greater than words could tell.

That night brought him the opportunity. His father and mother were away at the prayer meeting. There was only Jessie left in the house, and she was busy with the younger children. With the firm resolve that he would not take a single half-dime from his father's drawer, he went into the study. He would like to see if the drawer were open. Yes, it was open, and the Sabbath's collection lay there with all its shining invitation. He tried making up the dollar and a half out of the dimes and half-dimes. What a lot of half-dimes it took! But when he used the quarters and dimes, how much smaller the piles were! Only two quarters and five dimes made up the dollar, and the pile in the drawer looked pretty much the same as before. Another quarter-dollar withdrawn from the drawer made little difference. He looked at the little heaps on the table. He believed he could make Foxy take that for his whole debt, though he was sure he owed him more. Perhaps he had better make certain. He transferred two more dimes and a half-dime from the drawer to the table. It was an insignificant little heap. That would certainly clear off his whole indebtedness and make him a free man.

He slipped the little heaps of money from the table into his pocket, and then suddenly he realized that he had never decided to take the money. The last resolve he could remember making was simply to see how the dollar and a half looked. Without noticing, he had passed the point of final decision. Alas! like many another, Hughie found the going easy and the slipping smooth upon the down incline. Unconsciously he had slipped into being a thief.

Now he could not go back. His absorbing purpose was concealment. Quietly shutting the drawer, he was slipping hurriedly up to his own room, when on the stairway he met Jessie.

"What are you doing here, Jessie?" he asked, sharply.

"Putting Robbie off to bed," said Jessie, in surprise. "What's the matter with you?"

"What's the matter?" echoed Hughie, smitten with horrible fear that perhaps she knew. "I just wanted to know," he said, weakly.

He slipped past her, holding his pocket tight lest the coins should rattle. When he reached his room he stood listening in the dark to Jessie going down the stairs. He was sure she suspected something. He would go back and put the money in the drawer again, whenever she reached the kitchen. He stood there with his heart-beats filling his ears, waiting for the kitchen door to slam.

Then he resolved—he would wrap the money up in paper and put it safely away, and go down and see if Jessie knew. He found one of his old copy-books, and began tearing out a leaf. What a noise it made! Robbie would surely wake up, and then Jessie would come back with the light. He put the copy-book under the quilt, and holding it down firmly with one hand, removed the leaf with the other. With great care he wrapped up the dimes

and half-dimes by themselves. They fitted better together. Then he took up the quarters, and was proceeding to fold them in a similar parcel, when he heard Jessie's voice from below.

"Hughie, what are you doing?" she was coming up the stair.

He jumped from the bed to go to meet her. A quarter fell on the floor and rolled under the bed. It seemed to Hughie as if it would never stop rolling, and as if Jessie must hear it. Wildly he scrambled on the floor in the dark, seeking for the quarter, while Jessie came nearer and nearer.

"Are you going to bed already, Hughie?" she asked.

Quickly Hughie went out to the hall to meet her.

"Yes," he yawned, gratefully seizing upon her suggestion. "I'm awfully sleepy. Give me the candle, Jessie," he said, snatching it from her hand. "I want to go down stairs."

"Hughie, you are very rude. What would your mother say? Let me have the candle immediately, I want to get Robbie's stockings."

Hughie's heart stood still.

"I'll throw them down, Jessie. I want the candle downstairs just a minute."

"Leave that candle with me," insisted Jessie. "There's another on the dining-room table you can get."

"I'll not be a minute," said Hughie, hurrying downstairs. "You come down, Jessie, I want to ask you something. I'll throw you Robbie's stockings."

"Come back here, the rude boy that you are," said Jessie, crossly, "and bring me that candle."

There was no reply. Hughie was standing, pale and shaking, in the dining-room, listening intently for Jessie's step. Would she go into his room, or would she come down? Every moment increased the agony of his fear.

At length, with a happy inspiration, he went to the cupboard, opened the door noisily, and began rattling the dishes.

"Mercy me!" he heard Jessie exclaim at the top of the stair. "That boy will be my death. Hughie," she called, "just shut that cupboard! You know your mother doesn't like you to go in there."

"I only want a little," called out Hughie, still moving the dishes, and hearing, to his great relief, Jessie's descending step. In desperation he seized a dish of black currant preserves which he found on the cupboard shelf, and spilled it over the dishes and upon the floor just as Jessie entered the room.

"Land sakes alive, boy! Will you never be done your mischief?" she cried, rushing toward him.

"O!" he said, "I spilt it."

"Spilt it!" echoed Jessie, indignantly, "you needn't be telling me that. Bring me a cloth from the kitchen."

"I don't know where it is, Jessie," cried Hughie, slipping upstairs again.

To his great relief he saw that Jessie's attention was so entirely taken up with removing the stains of the preserves from the cupboard shelves and dishes, that she for the moment forgot everything else, Robbie's stockings included.

[To be concluded.]

There are more men ennobled by study than by nature.—Cicero.

Memorial Service for Miss Child

FRIDAY MORNING, NOV. 21

At the usual hour of the Woman's Board meeting, Pilgrim Hall was filled with friends gathered to pay their tribute to Miss Child in the place where her presence and words have been so familiar. Mrs. Judson Smith presided and read the Scripture selections. Drs. C. H. Daniels and J. L. Barton led the devotional services.

Five addresses by representative women expressed the appreciation and love of thousands of other women to whom Miss Child has been an inspiration.

Mrs. Judson Smith spoke for the officers of the Woman's Board, referring to the early history of the organization, when Miss Child, coming into it in her young womanhood, found solace in the sorrow which then filled her heart at the loss of her father. Her loyalty to friends and cause, her even temperament, her lively sympathy and charity, her self-forgetfulness, her conservative and progressive spirit, her broad grasp of great questions and her fair judgment made her eminent in important counsels.

Mrs. J. L. Hill, president of Essex South Branch, spoke for all the twenty-four branches, many of which were represented in the audience. To the question, "Who can fill her place?" she answered, "No one; it will take many persons to do her work," and she laid upon the branches the responsibility of doing more, of developing Christian womanhood in the missionary work, of helping the churches at home to meet the demand of the hour, of extending missionary literature and of sending light into dark places.

Mrs. C. C. Tracy of Marsovan, Turkey, spoke for the large circle of missionaries whose needs in their work Miss Child never failed to consider. In many homes in many lands she has been a welcome guest, and in many more her letters will be missed with tenderest sorrow.

Miss Clementina Butler represented the Methodist Women's Missionary Society which, she said, had followed in the steps of the Congregational Woman's Board, being organized one year later. She spoke of Miss Child as a great leader, and said that while others talked of Christian unity, she went to work and accomplished a great union for mission study, also emphasizing the personal qualities which gave courage and confidence to others.

Mrs. N. M. Waterbury of the Women's Baptist Missionary Union spoke of Miss Child as greater than her church, greater than mission boards, because she belonged to the kingdom of God. In England, Scotland, Sweden and other countries many women who belong to this kingdom will mourn her. Mrs. Waterbury also spoke of Miss Child's fine simplicity, her gentle persistence, her modesty and her deep sentiment without sentimentality. While she managed affairs, she never tried to manage people.

Rev. E. E. Strong, D. D., representing the American Board, made the closing address. He spoke of this Board and the Woman's Board as one family. Holding in his hand a copy of the first issue of *Life and Light*, then only a quarterly, he contrasted its beginning with its work today. He characterized Miss Child's style as a writer as simple, pure, direct, interesting and weighty. She had a positive genius for hard work, and by her energy, sagacious counsel and persistence fulfilled her various departments of service. "May her mantle fall on one of like spirit and devotion, and equally loyal to her own board and the body with which it co-operates."

St. Louis's millionaire bribe-giver has been found guilty. Neither wealth, nor social standing nor political "pull" are halting the verdict of justice in Missouri's chief city, and the splendid feature of it is that bribe-giving, as well as bribe-taking, is getting its due reward.

The Conversation Corner

The Old Captain Heard From



EAR CORNER-ERS: You may remember that some three months ago—I find by my Corner Scrap-Book that it was Aug. 30—I spoke of sending a word of greeting to our print-

ing-office compositor Eric, on a summer vacation in his native land, and of asking him to keep a sharp lookout on his travels for our missing "old captain," with whom he once had a strange experience on the South Shore. Well, I have had a letter from Eric in Sweden. After referring to his voyage—a burial at sea, a concert for the benefit of the sailors, with programs printed by the "Ivernia Press, Atlantic Ocean," the news by the Marconi Wireless system, etc., he says:

While on board the ship, I made friends with one of the old sailors, "Old Billy," he was called. I used to pace the deck with him at night, when everybody else was below, and hear him spin his yarns. He told me he had followed the sea since he was fourteen years old, and been most everywhere that could be reached by salt water, and sailed "in all kinds of hookers." Out of curiosity I asked him if he knew the old Captain. He says: "Do you mean him that was lost on Woods' Bar, near Scituate, and would have starved if he had not found some hard tack in a gunning camp on shore?" When I told him he was the very man, he laid his big brown hand on my shoulder, and said, "Man alive, I sailed with him, when he was master of the Lady of the Mist, and we run up on an island in the Pacific, not put down on the chart. We stayed there about three months, and it was not for our health or because of the beautiful scenery, but because it took that long to build a boat of what was left of the Lady. He told me further that he had heard the old Captain was now in charge of a tourist steamer, and had gone up to North Cape "to see the sun go up that never went down." After that we kept together, and swapped many yarns.

This is very interesting, especially as it is just nine years ago on Thanksgiving Day that our D. F. discovered the old Captain in his camp, after that adventurous shipwreck, but I cannot help wondering whether these good-natured mariners, noting my anxiety to hear from Captain Myles, did not accommodate one of their yarns to the purpose! At any rate, it shows the widely known personality of that mysterious man who used to figure so largely in our Corner, along with Kitty Clover, the General, Sarah Noah, etc.

THE EARLY CORNERERS

I am engaged now in slowly indexing the first volumes of the Corner Scrap-Book and constantly run afoul of the familiar names of those early years, especially the boys from the country towns of New England, who wrote us so often—it makes me long to know where they all are now. Of some of them I hear occasionally, and am always surprised to learn that they are grown up! Only yesterday I found that one of them was connected with a Boston bookstore where I

went in to buy something. A few weeks ago in traveling I met two ladies whose names sounded natural, and ventured to ask if So-and-so and So-and-so were not their brothers, and where they were. "O yes, — has just entered — College;" "— is studying law in New Haven." A few days ago, in an academie town, I was shown the new catalogue and detected names of two of our young correspondents of ten years ago—and couldn't help calling on them. How much difference ten or fifteen years do make in a child's life! The boys and girls who then wrote us such genuine child-letters about their rabbits, their turtles, their stamps, their studies, are now teachers, ministers, missionaries, doctors, merchants—and the Corner is proud of them.

NEW CORNER SCRAP-BOOK

The above leads me to tell you of a new edition of the Corner Scrap-Book, which was prepared for the Cornerers five or six years ago. As occasional inquiries are made for it, I am having a new lot made, with two additional pages of pictorial illustrations, including some of you children. This will be ready by November 25—ample time to get it before December 25! The price is, as before, \$1.25, which, I will tell you confidentially, is much cheaper than anything else of the sort. In fact, there is nothing else of the sort—paged, indexed and large enough to take in a whole Corner page, although of course equally suitable for any other cuttings. It has 125 pages, besides the illustrations and the index. If you wish it sent to you by mail or express, send twenty-five cents more. If you will call at the Congregational House the day I am there, I will show it to you.

OTHER SAILORS HEARD FROM

I hope to have a letter for you soon from our correspondent in Sweden, who, I suspect, was a regular Norseman sailor in his boyhood. Perhaps there is room now for other younger mariners:

My Dear Mr. Martin: I have not written for a long time. Perhaps you have forgotten me, but I am a Corner. When I went on my vacation I went out rowing. I went down to Provincetown. There were wharves and big scows. We hired a boat. We rowed up to these wharves and scows. Orday and I tried to act like sailors. Good-by Mr. Martin.

Somerville, Mass.

PHILLIPS T.

Phillips's experience interests me, for I tried Provincetown wharves and schooners when I was a boy. We "tried to act like good sailors" too—until we got about halfway across Massachusetts Bay!

This "mariner" spent his vacation in "The Ark"—among the Granite Hills. As Mt. Monadnock was near, perhaps they played that was Ararat!

Dear Mr. Martin: . . . We went to Jaffrey. We played hide-and-go seek in the hay and took a great many drives. We climbed Monadnock three times. When we went home we drove. Father had a set of maps that we followed ["charts!"], so we knew where to look for the line between the two states. We found it, and Warren and I had a foot in each state. We stayed over night in the Groton Inn, and visited the Groton School, where Teddy, Jr., goes.

Cambridge, Mass.

JOHN T.

For the Old Folks

"SEALED ORDERS"

In answer to the question in Sept. 27 I have various letters, comprising five different quotations! The following is the first of four verses, attributed by a Maine lady to Helen Chauncy, and it may be found in Garrett's "Choice Selections," No. 27:

Out she swung from her moorings,
And over the harbor bar,
As the moon was slowly rising,
She faded from sight afar—
And we traced her gleaming canvas
By the light of the evening star.

One of the members of the Congregational House Diversity Club—commonly known among the gentlemen of the building as the "Perversity Club"—sends a poem of fourteen lines, copied from Helen Hunt Jackson's "Sonnets and Lyrics," beginning:

When ship with "orders sealed" sails out to sea,
Men eager crowd the wharves, and reverent gaze
Upon their faces whose brave spirits raise
No question if the unknown voyage be
Of deadly peril.

A lady in Vermont and another in Maine send copies of a beautiful poem by Mrs. Julia C. R. Dorr, printed years ago in *The Congregationalist* and now in her "Afternoon Songs." This has thirteen stanzas; here are three of them.

"Oh, whither bound, my captain?
The wind is blowing free,
And overhead the white sails spread
As we go out to sea."

He looked to north, he looked to south,
Or ever a word he spake;
"With orders sealed my sails I set—
Due east my course I take."

"I carry sealed orders.
This only thing I know,
That I must sail to eastward.
Whatever winds may blow!"

"A Maine School-ma'am" sends Richard Burton's verses, which I find in his "Lyrics of Brotherhood":

We bear sealed orders o'er life's weltered sea,
Our haven dim and far;
We can but man the helm right cheerily,
Steer by the brightest star.

And hope that when at last the Great Command
Is read, we then may hear
Our anchor song, and see the longed-for land
Lie, known and very near.

Another "Sealed Orders" by Rev. John White Chadwick is reported; I find it in his "A Book of Poems," beginning:

Our life is like a ship that sails some day,
To distant waters, leagues on leagues away;
Not knowing what command to do and dare
Awaits her when her eager keel is there.

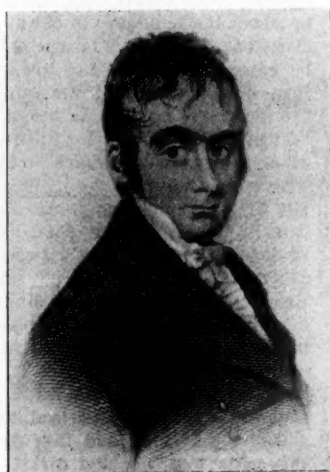
This poem (of fifteen verses) has prefixed to it the text, "Thou knowest not now—thou shalt know hereafter." The striking flavor of the sea which pervades Mr. Chadwick's poems is natural enough when one remembers that he is a native of Marblehead; his full name associates him with dear old "Captain John" of my boyhood memory.

"O FIE, AMELIA"

I have further information about this old song, which can be made much clearer if I had the full addresses of two correspondents who have written about old books containing it—one from Massachusetts, the other from Missouri.

Mrs. Martin

The Literature of the Day



WEBSTER AS A YOUNG MAN

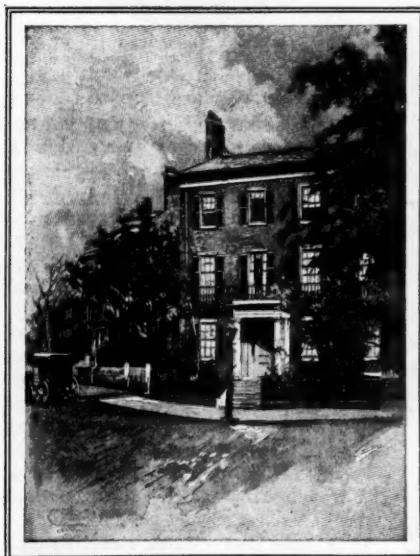
Daniel Webster

Professor McMaster has written a fresh and interesting life* of a man in regard to whom it is difficult not to be hackneyed. It has been said by our most recent historian, Mr. Rhodes, that the history of this country for the twenty-seven years preceding 1850 may be written as well and fully from the speeches, state papers and letters of Mr. Webster as the story of the latter days of the Roman republic from the like material of Cicero which has come down to us. The book before us is conceived largely in this spirit. It is Webster himself who speaks from almost every page. Professor McMaster considers his task to be to furnish the background and the scenery and then to let the great orator and statesman give in his own words his message and his plans.

Webster's attitude toward most of the public questions of his time is clearly shown—his thoroughgoing and little commendable partisanship in regard to the War of 1812, his position in regard to the tariff, the Greek war of independence, the slavery question. Professor McMaster's chapter on the Webster-Hayne debate is particularly successful. On the other hand the Dartmouth College case, by reason of its importance both in the history of the country and in Webster's own life, certainly merits more than the mere mention it receives. Moreover, the author has unfortunately departed from his usual method of liberal quotation of Webster's own words in his treatment of the Seventh of March Speech. While there is much about the origin and the effect of that speech, some of it from Webster himself, there is no statement of its content, and one reading this chapter alone would be at a loss to understand the importance attached to that utterance.

In so short a book on so large a subject, it is, of course, hard to satisfy the reader. He is almost sure to be troubled by sins of omission, if not of commission. He wishes to know more than can be told in 330 pages, particularly if those pages come from so interesting a writer as Pro-

fessor McMaster. What we miss most in this life is what we were least prepared to miss—the impression of Webster's personality. We feel no need of that melancholy form of biography so much in vogue in these days, which modestly plumes itself as presenting "the true" Mr. So and So; for the unimportant and the banal, given at however great length, do not sufficiently reveal the real natures of the world's great figures. But we do like the details that show what manner of man it is with whom we are dealing, that give us glimpses of his form and gesture in his inspired as in his ordinary moments. The first chapters of this book excel in this vivid, concise description of personality and environment. It would be difficult to draw a more graphic likeness than that of Webster's father and of the youthful Webster himself. But as the vista widens and Webster becomes a lead-



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WEBSTER'S HOUSE ON SUMMER STREET, BOSTON

ing figure upon a national stage the outline of the man becomes more indefinite and he comes to be more and more merely the impressive mouthpiece for certain ideas, grand or otherwise.

Professor McMaster is, we are glad to say, not one of those thoroughgoing advocates who will defend their subjects against all comers. Neither does he belong to that ingenious modern school of biographers who, under the guise of manly frankness and fearless scholarship, contrive by a systematic policy of pin pricks to leave their heroes worried and exhausted. We cannot discover any partisanship in his very readable book. His treatment is impersonal and objective. Moreover, this book is a delight to the eye. It would be difficult to find a biography whose illustrations were more carefully chosen or of greater historical value.

CHARLES DOWNER HAZEN.

James Martineau

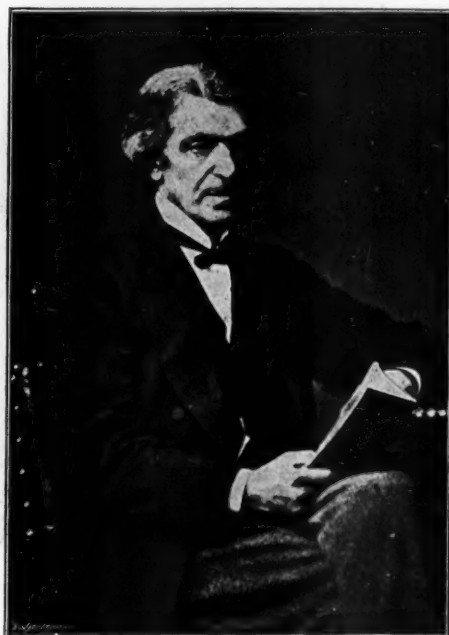
These two stout octavo volumes* contain a detailed account of Dr. Martineau's life, copious selections from his correspondence and a careful exposition and criticism of his philosophical writings. It is a noble work which is here presented to us, worthy of the great Christian thinker whom it commemorates.

Dr. Martineau's life was that pre-eminently of the thinker and teacher. It contained little of striking action or event. It wants, therefore, the dramatic interest which pervades the life of a man eminent in the political or military sphere. But the interest is not less great. Dr. Martineau was indubitably the greatest philosophical exponent of Christian theism to whom the nineteenth century gave birth. At the same time, his power was not that merely of the pure intellect, but that also of the spiritual seer. Theologically he was a thorough radical; religiously he was in the fellowship of the most devout and mystical spirits which the Christian centuries have produced.

His life, stretching from 1805 to 1900, was practically coterminous with the nineteenth century. Almost three-quarters of the century were covered by his public life. Classed as a Unitarian and always in fellowship with Unitarians, he was never, either in thought or sympathy, confined within the limits of the Unitarian theology. Most of whatever trouble came into his life arose within the Unitarian circle and from his catholicity of temper and breadth of view.

James Martineau was born in Norwich, Eng., Apr. 21, 1805. As his name indicates, he was of French extraction. In fact, he had in him the blood of the Huguenots, qualified by a German strain. He was educated in Manches-

* The Life and Letters of James Martineau, by James Drummond and C. B. Upton. 2 vols. Dodd, Mead & Co. \$8.00 net.



JAMES MARTINEAU

* Daniel Webster, by John Bach McMaster. pp. 343. Century Co. \$2.00 net.

ter New College, then situated in York. At first designed for the profession of an engineer (in England a builder of engines and machinery), he experienced at the age of sixteen a religious awakening that led him to seek the Christian ministry. After graduating from college, he taught for a short time with Dr. Carpenter at Bristol. In fact, he never ceased to teach, for during his entire ministry he had pupils, either private or in college.

He began his ministry in Dublin, where he remained four years. In 1832 he went to Liverpool, where he served continuously, with the exception of a year spent in study in Germany, until 1857. In that year he became colleague of the principal of Manchester New College, which shortly before had been removed to London. First as colleague, and then as principal, Martineau continued in active service to the college until 1885, when he retired with the honorary office of president. He died in London on the 11th of January, 1900, within a few months of the ninety-fifth anniversary of his birth.

This meager outline is the framework of a life crammed with experience and the most strenuous intellectual labor. Dr. Martineau, by his own testimony, produced slowly, yet his fertility in work of the highest order was amazing. Nearly or quite a score of volumes remain to testify to his industry. Of these works none are ephemeral. In all of them there is a perception and grasp of fundamental interests of the human soul.

There is no space here to discuss the character and range of Martineau's thought, and none even to outline his course in various controversies in which, willingly or perforce, he took part. For these, and for satisfying information on his domestic life, his pastoral activities, the unfortunate estrangement of his famous sister Harriet, his travels at home and abroad, his interesting friendships, his feeling toward America, his growing influence among all classes of thinkers, his pure and persistent maintenance of his convictions and his illuminating views of philosophy and religion, the reader must go to the *Life and Letters* and to his *Collected Works*.

In tracing the evolution of Dr. Martineau's thought, in his letters as well as in his formal works, one is struck with a combination of radicalism and reverence, of audacious thinking and lofty piety, of penetrating criticism and spiritual faith, that cannot be paralleled, perhaps, in the whole range of Christian literature. No more important contribution to the history of recent religious thought, in its deeper aspects, has been made than in these profound and fascinating volumes.

PHILIP S. MOXOM.

I see at once that the book (Tauler) will stand, after my Bible, with Plato and Leighton, and the *Theologia Germanica* and Coleridge and Tennyson and the German and Wesley hymns. A strange jumble, you will say, of heterogeneous springs of thought! yet all, I think, assuaging the same thirst.

—James Martineau.



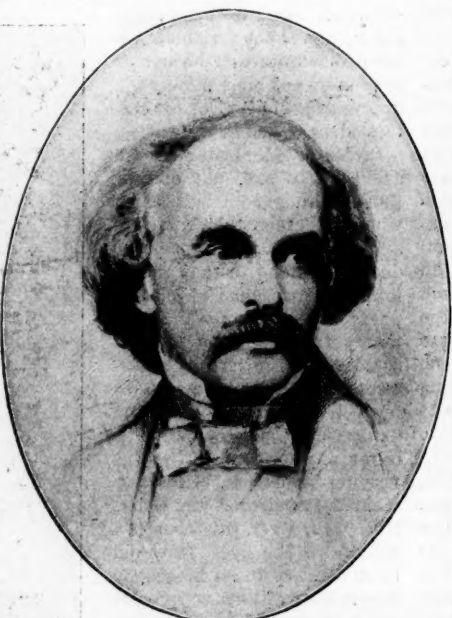
ROBERT BROWNING

A Study of Browning

The appearance of a study of Browning's poetry* from so accomplished a critic as Stopford Brooke is a welcome event. The result is all that the author's reputation would lead us to expect. Indeed, in the first flush of pleasure on reading the volume it is easy to rate it as the most important, entertaining and stimulating of his more elaborate criticisms. Much of the credit of this may fairly be given to his theme, for generous as are his express tributes to the genius of Browning, more convincing still are some that are undesigned, especially the happy effect of the poet upon his critic in awakening his best powers, moral and literary, and drawing from him these five hundred pages in his best style.

It is time that we had this thorough

* The Poetry of Robert Browning, by Stopford A. Brooke. pp. 447. T. Y. Crowell & Co. \$1.50 net.



NATHANIEL HAWTHORNE

and extensive study of the poetry of Browning as literature, from no partisan or moralizing pleader, but a comparative student of thought and letters. Such a work may well mark an epoch in the history of the appreciation of Browning. It will not, to be sure, advance us far toward a just, final estimate of the rank of the poet. The critic is too much limited by the bias of his culture in other poetry, and too much occupied with merely comparative judgments. His first love is Tennyson. Fresh from the study of that poet, he introduces his subject by a series of contrasts. The peculiar powers of Browning are indeed thus brought out in bold relief, nor does he suffer in the contest, often winning in encounters where we suspect it was intended that he should fail. But such relative estimates lead to no absolute judgment, and they detain the critic too long and divert him from his true task, which is to seek at once the unique strength of Browning, and trace its development through his poetry, setting forth his qualities and methods in relation to his genius and mission. This is never

achieved. We are never shown the dominant impulse of all his various activity, the conception which determined his subjects and molded the forms of their treatment, the one word of revelation which he was inspired to utter in his many dialects of poetic speech.

The estimate of Browning by comparison is followed by a study of him from different points of view, and in various exercises of his talents, his treatment of nature, of art, of the passion of love, of womanhood, as a dramatist, a moralist, a philosopher. This method has great advantages, especially with a poet so versatile, affluent, and often difficult, as Browning. In no other way, perhaps, could the marvelous variety, opulence and universality of his mind be so impressively made to appear. Just here the poet is most happy in a critic so much at home in all domains of knowledge, so catholic in his sympathies, so

keen and generous in his appreciation of work well done. There is no note of praise which he so often returns to strike, and with so much relish and conviction, as when he is celebrating this erudition commensurate with the whole field of knowledge, this unerring catholic sympathy, this power of recovering and restoring in dramatic presentation the most distant and alien phases of feeling, thought and experience, possessed by Browning above all English poets, excepting only the one always to be excepted. Best of all, by this method of exposition the greatness and beauty of the personality of Browning are gradually and cumulatively revealed. However it may fare with his art, in purity, sincerity, unselfishness, loftiness of soul, he never flags or falters. Whenever Mr. Brooke touches this supreme quality of the man and poet, his very phrases are shaped in beauty and glow with moral fervor.

"Mankind is fortunate to have so noble a memory, so full and excellent a work to rest upon and love." "Noth-

ing feeble has been done, nothing which lowers the note of his life, nothing we can regret as less than his native strength." "It was a life lived fully, kindly, lov-



HENRY W. LONGFELLOW

ingly, at its just height from the beginning to the end." "Creative and therefore joyful, receptive and therefore thoughtful, at one with humanity and therefore loving; aspiring to God and believing in God, and therefore steeped to the lips in radiant hope; at one with the past, passionate with the present, and possessing by faith an endless and glorious future—this was a life lived on the top of the wave, and moving with its motion from youth to manhood, from manhood to old age." C. L. NOYES.

Nathaniel Hawthorne

It is a singular fact, to which Professor Woodberry has done full justice in this admirable study,* that Hawthorne was at once the most reticent of men about himself in speech and in his deliberate art of story-writing, while yet he was most free-spoken in other written words. He made a confidant of pen and ink. He was always a recluse, for many years, indeed, member of a family circle where each sat apart like a hermit in his cell. Yet for that mind and heart biography, which it is often so difficult to gain from other men, we have great store of material, in letters, notebooks, prefaces, as well as in the implications of mood and opinion in stories suggested by personal experience.

This mass of biographical material has never hitherto been sifted and the results arranged in true proportion and perspective. The family have poured out narratives and recollections to the confusion of the indiscriminating and the enrichment of the biographer, but to Professor Woodberry we owe the first satisfactory critical account of the life of one who stands high in the little group of authors which most foreigners consider characteristically American.

Professor Woodberry notes Hawthorne's alternate attraction by and repulsion from social life, his desire for regular work and his speedy impatience with its limitations, his warmth of affection within a narrow circle, his attitude of observation toward the rest of humanity, "the kindly temperament, hospitable toward all that lives," contrasted with his unapproachable coldness of manner, his native indolence of mind and the easy

discouragement which resulted in long periods of cessation from creative work. He notes his dependence upon some physical symbol which in his stories he makes the suggestion and embodiment of a mood or passion or experience of the soul. Hawthorne's world, he says is "the universal world of man's nature, just as much as is Shakespeare's. He escapes from provincialism here, in the substance, because he was a New Englander, not in spite of that fact; for the spirituality which is the central fact of New England life itself escapes from provincialism, being itself a pure expression of that Christianity in which alone true cosmopolitanism is found, of that faith which presents mankind as one and indivisible. Hence arises in Hawthorne a second distinctly Puritan trait, his democracy."

Elsewhere, in speaking of the *Scarlet Letter*, he writes: "It is a relentless tale; the characters are singularly free from self-pity, and accept their fate as righteous; they never forgive themselves, they show no sign of having forgiven one another; even God's forgiveness is left under a shadow in futurity. . . . There is no Christ in the book. . . . It must be confessed that as an artist he appears unsympathetic with his characters; he is a moral dissector of their souls, minute, unflinching, thorough, a vivisectioner here; and he is cold because he has passed sentence on them, condemned them. There is no sympathy with human nature in the book: it is a fallen and ruined thing, suffering just pain in its dying struggle. The romance is steeped in gloom. Is it too much to suggest that in ignoring prayer, the atonement of Christ and the work of the spirit in men's hearts, the better part of Puritanism has been left out and the whole life of the soul distorted?"

This is a just criticism of most of Hawthorne's serious work. The spirit and life of New England Christianity is absent. And it goes far to explain why the stories appeal so strongly to critical, inexperienced and un pitying youth and so often drop out of the range of interest as experience of the world brings a larger sympathy, tolerance and hopefulness to the soul of the maturer man.

ISAAC OGDEN RANKIN.

A New Life of Longfellow *

Sixteen years ago Samuel Longfellow gave us an admirable Life of his brother, which can never be displaced. But there was room for another, written by some one of that circle of literary men who were associated with Longfellow at Cambridge. Even so subjective a writer does not reveal his innermost secrets within the studied for-

malities of verse. This comes in the unconscious hours passed among those who know him best. Colonel Higginson is a worthy representative of that Cambridge circle, and we are grateful for being admitted thus into its unique and—after this lapse of years, we are tempted to say—sacred fellowship.

It cannot be said that Colonel Higginson's new material adds largely to our previous knowledge of the poet's life, but it is distinctly helpful. The first Mrs. Longfellow's European letters, which terminate so abruptly with her death in a strange land, help to bring us into a closer sympathy with the man. This new material shows us that he, like many another poet, began his career under the shadow of a profound sorrow and at the cost of a spiritual victory. It will explain how *Hyperion* came to be written, with its record of wandering years and restless thirst for the romantic ideal. We shall better understand the chastened mood which so plainly brooded over the production of *Evangeline* and *Hiawatha* and gives them their abiding power to touch the heart.

Then there are the newly used "Harvard College papers," which lead us more fully into the academic side of Longfellow's life. It will come to many as a surprise to find the credit for the present "elective system" at Harvard—and thus at all our colleges—given not so much to President Eliot as to this quiet man of letters. We are not surprised, however, to be reminded that much of the present enthusiasm for modern languages and their literatures in our universities, threatening to displace that for the older classics, can be traced to his Harvard work. Colonel Higginson gives us



ALEXANDRE DUMAS

some delightful descriptions of the poet in the classroom, and declares him to have been the first Harvard instructor to treat students as gentlemen and not as dangerous boys.

The third addition of new material consists in a series of extracts from the poet's earlier writings, chiefly of his undergraduate days at Bowdoin. They are suggestive as showing how early he formed the distinct literary purpose

* Nathaniel Hawthorne, by George E. Woodberry. pp. 302. Houghton, Mifflin & Co. \$1.10 net.

* Henry Wadsworth Longfellow, by Thomas Wentworth Higginson. American Men of Letters Series. pp. 323. Houghton, Mifflin & Co. \$1.10.

which he followed persistently to the end. This boy of eighteen had already seen the rich vein of legendary lore which belonged to our Western world, and resolved to consecrate himself to the life/work of helping to create an "American" literature. Two college addresses are given which have this for their burden. Especially does our Indian lore already fascinate him, and the red man seems worthy to be associated with the heroes of old Troy.

As for the total impression, we must confess that the book seems to us rather a series of pleasing essays than a well organized work. Its proportions are not good. We also wonder sometimes how much real admiration our biographer has for the character of the man he is seeking to set before us. Does he not fail to do justice to those moral and religious convictions which proved Longfellow true son of the Puritans, and produced in all his verse that deep undertone of calm, triumphant faith? He rightly points out that our poet had not the power of holy passion, which was such a distinguishing trait of Whittier and of Lowell making it impossible for him to write anti-slavery lyrics like theirs. But does he sufficiently credit the man with his magnificent self-mastery, that power to triumph over sorrow and to rise into serenity of faith—surely as noble a gift as Whittier's power of passion—whereby Longfellow has sung himself into human hearts probably more widely than any other poet of our time?

Colonel Higginson rightly devotes a chapter to the Dante translation, and we agree with him in his opinion that Longfellow would have been wiser if in this work he had relied on his own instincts, and had not submitted so readily to the criticisms of his friends. But we wish he had sought to show us why Longfellow devoted himself to this long and arduous work. Of this no word is given. Surely, there must have been a close spiritual affinity between these two elect spirits. The New England poet had a Puritan view of the noble seriousness of life, and no one before him had thus seen life in its depth and height like Dante. The Divine Comedy was really the best interpretation of his own life experience, with its sorrows and victories.

WM. V. W. DAVIS.

An African Missionary Statesman*

John Mackenzie belongs to the noble order of missionary statesmen. To him there came much of the toil and bitterness of the struggle in South Africa for justice to the natives and for a consistent and efficient policy of British control. He did a large work as missionary and won the confidence of the native rulers and people. When he saw that this confidence offered a swiftly passing opportunity of accomplishing great good, he severed his connection with the missionary society and became for a few influential years a government official.

Dr. Mackenzie sooner or later came in contact with most of the men whose names are foremost in recent South African history. His service in inform-

ing the British people about South African affairs was large. When he had done all that lay in his power and the case had gone against the policy which he advised and which would have made war impossible, he took up missionary work again. His protest against the ill-considered and constantly varying policy of the British Government belongs to the history of the British empire; his main life work was done in building up the kingdom of God. He was spared the bitterness of the war, which only a few months before its outbreak he pronounced impossible. Always and everywhere he insisted that the question of the future in Africa is a question of the blacks, who are increasing under British rule, rather than of the immigrant whites.

Dr. Mackenzie's biography bears the marks of filial piety. It would have taken a stronger hold upon public attention, we think, and especially upon public attention in America, if it had been shorter and if the political questions at issue had been



ULRICH ZWINGLI

more clearly summarized. For students of South African affairs, either political or missionary, it must, however, take high rank as a source, and its value for reference is enhanced by an admirably full index. It discloses a strong and lovable character. A striking portrait is prefixed.

Higginson's Whittier*

Colonel Higginson finds a congenial subject for biography in the Quaker poet whom all the English-speaking world has come to love. Their intimacy of personal acquaintance and community of interest in reforms has contributed an evident element of enjoyment to the work. The story of Whittier's life is more stirring than most of us remember. It includes little known elements of adventure and existed in spheres of activity which the biographer has brought into their true relation.

It is interesting, for example, to discover Whittier as an active politician and the "dark horse" in a protracted contest for nomination to Congress. Colonel Higginson raises the question of the probable influence upon Whittier's thought of a term or more in Congress,

and notices as an after effect of these experiences of wire-pulling that among all the reforms to which he gave his time and influence there is no trace of Whittier's sympathy with civil service reform. In this, as in so many other things, Whittier was close to the average mind of his own generation.

The book is written with sympathy and competent knowledge. It does not compete with Mr. Pickard's larger biography, to which, as to Mr. Pickard himself, the author makes cordial acknowledgment. Its value is in the point of view—that of a friend and fellow-laborer in reform, its good proportions and interesting style, and most of all in the businesslike brevity which puts the facts with a due allowance of interpretative criticism within a busy man's reach. It hardly needs to be added that the book will deepen the affectionate regard which Americans already have for Whittier, the poet and the man.

Two Lives of Dumas

The mere enumeration of Dumas' literary work takes seventeen pages of Mr. Davidson's biography.* Dumas called himself a "vulgarizer" in ironical comment upon his great work of interpreting their national history to the French in drama and story. The multitude of his "pot-boilers," sometimes receiving little more than his hasty correction, enlargement and signature, is almost unexampled in literature. Yet his name is beyond question supreme in the field of romantic fiction. Mr. Davidson is an admirable biographer and shows us the man as he was—the incorrigible boy, richly endowed with talent, industry and self-confidence, with courage and unflinching good humor, unhampered by the laws of morality and the customs of restrained social life, incapable of economy and generous to all comers. It is a type of character not uncommon, but hardly ever associated with such gifts and accomplishments.

Dumas' father, born in San Domingo in the days of French ascendancy in that island, was the son of a French nobleman and an African mother. He became a general in the French Revolutionary army, but died while Alexandre was a boy. The immense vitality which carried the son through his work and his escapades, with its accompanying gift of animal spirits, suggests the African strain in his blood, which showed so plainly in his physiognomy in his later years.

Such a career is full of moral warnings, which Mr. Davidson neither ignores nor elaborates. He himself has a vein of ironic humor which puts him in touch with his subject. It is Dumas, the father of the modern school of historical fiction, the tireless and delightful story-teller, who interests him, as it must every serious student of the growth of literature. He has given us a good and interesting biography of one of the most picturesque and amusing figures in the life of the last century.

Mr. Spurr's† life is shorter and more vivacious and on the whole will be likely

* Alexandre Dumas (père), *His Life and Works*, by Arthur F. Davidson. pp. 426. J. B. Lippincott Co. \$3.75 net.

† The Life and Writings of Alexandre Dumas, by Harry A. Spurr. pp. 382. F. A. Stokes Co. \$2.00 net.

* John Mackenzie, *South African Missionary and Statesman*, by W. Douglas Mackenzie. pp. 564. A. C. Armstrong & Son. \$2.00.

* John Greenleaf Whittier, by Thos. Wentworth Higginson. pp. 196. Macmillan Co. 75 cents net.

to give the less serious reader a better account of Dumas and of his work by its clearer arrangement and free use of illuminative anecdote. It is an evident labor of love—the fruit, as its author tells us,

of many years of study. It is rather more eulogistic and apologetic—the two must always go together in speaking of Dumas—and less aware of the teaching quality in France and elsewhere of his

hero's lapses from morality in life and letters. It treats first of the life, then the writings and the genius of Dumas. Its illustrations are fresh and interesting, and its apparatus for study is full.

Other Notable Biographies

Daniel Boone, by Reuben Gold Thwaites. pp. 267. D. Appleton & Co. \$1.00 net.

There is hardly a more picturesque figure in American history than that of Daniel Boone, the hunter, explorer, soldier and originator of government, whose name is so inseparably associated with Kentucky. Mr. Thwaites is a practiced historian and has made himself familiar with the great accumulation of documents referring to Boone's career. He is the master of a singularly simple, lucid and interesting style. He does not attempt to establish his hero's claim to be all that popular opinion had called him, but sets him in his right relation as on the whole the most prominent figure of the migration and Indian wars which gave the first settlement to "the dark and bloody ground." The book is enriched by a few good pictures and facsimiles, including an interesting portrait of Boone at the age of eighty-five. It is of high interest to every lover of American history.

John James Audubon, by John Burroughs. pp. 144. Small, Maynard & Co. 75 cents net.

A model biography for the general reader. The story of Audubon's restless and often adventurous life is told with that wise power of omission which makes the literary artist. And it is a life which ought to interest all Americans. For detail the reader must go to the more ambitious books. He will find in this beautiful little number of the Beacon Biographies an uninterrupted narrative followed by an appreciative critical estimate. There is a good portrait and bibliography, but no index.

William Butler, by His Daughter. pp. 239. Eaton & Mains. \$1.00 net.

It is a difficult task for a daughter to write the life of a beloved father with a broad grasp of facts and their relation, but Miss Butler has succeeded remarkably in her sketch of her honored father. William Butler, born in Ireland, naturalized in America, first superintendent of Methodist missions in India, where he weathered the storm of the mutiny, founder of the mission of the Methodist

Bishop Whipple was not only one of the greatest of Christian apostles to the Indians, but a man of so genial and fun-loving a spirit, so consecrated to his work and so easy in relating the events and incidents of his life, that the book holds the attention of the reader from beginning to end.

A Maker of the New Orient, by Wm. Elliot Griffiths, L. H. D. pp. 332. F. H. Revell Co. \$1.25 net.

Samuel Robbins Brown was a leader in Christian education for China and Japan and in the higher education of women in America. His mother was a New England woman, who wrote the favorite hymn beginning, "I love to steal awhile away." He was educated at Yale; spent several years in educational work in China and America and returned to the Orient as senior missionary to Japan with Verbeck and Simmons. An outline of his services to the Japanese in the formative years of the new life of the empire is given in this book, and the reader carries away a vivid sense of the importance of his work and the purity, sincerity, charm and power of his life. So practiced a maker of books as Dr. Griffiths should not have allowed the work to leave his hands with so many blunders of proof-reading and so many slipshod paragraphs.

Samuel Richardson, by Austin Dobson. pp. 214. Macmillan Co. 75 cents net.

This is an admirable biography of one of the interesting figures in English literature. Mr. Dobson finds good opportunity for employment of his genial humor in the study of the printer who at the age of fifty-two sent out a story of the love adventures of a girl of seventeen which took the sentimental world by storm. He evidently has a genuine admiration for the power of analysis and construction which gave us such a character as that of *Clarissa Harlowe* and does not hesitate to give it the lofty name of genius. Joined with this is a perhaps unavoidable contempt for the weaker qualities of Richardson's character, his valetudinarianism, his dependence upon the adulation of a circle of female admirers, his jealousy of other men of genius. The story is made thoroughly interesting, and Mr. Dobson's critical estimates will commend themselves to most readers.

Tennyson, by Sir Alfred Lyall, K. C. B. pp. 200. Macmillan Co. 75 cents net.

Any new life of Tennyson must deal largely with material afforded by the existing memoirs written by the poet's son. This, however, is much more than an abridgment. Sir Alfred Lyall is well equipped by personal acquaintance and thorough knowledge to give us a brief account of the poet's life and a study of his work and influence. His book is even textured and suggestive in its criticisms and in its handling of the relations between experience and literary production. The tone is at times rather colorless, but lack of enthusiasm goes along with just and carefully discriminating study, and the book is a real addition to the material for a right estimate of Tennyson's achievements and his supreme place among the poets of the later Victorian era. It belongs in the English Men of Letters series and takes good rank in that honorable company.

John Ruskin, by Frederic Harrison. pp. 216. Macmillan Co. 75 cents net.

Mr. Harrison is a skillful man of letters and has given us a well-proportioned sketch of the life and a critical estimate of the work of one of the most industrious and influential writers of the last century. His book is by no means all eulogy, in fact at times it even shows some lack in sympathetic understanding of points of view which are not his own. Its weakest point is the author's preoccupation with Comte, the father of Positivism, whose apostle Mr. Harrison always remembers himself to be. "What in the world has Comte to do with Ruskin?" the astonished reader

finds himself asking a dozen times and gets a certain amusement at last at the continual recurrence of the biographer's fixed idea. Of the fallacies to which Ruskin gave utterance he has spoken freely. The social remedies Ruskin proposed he treats with reprobation. But we can only do justice to his admiration for the man by quotation: "Not only was he in social intercourse one of the



J. M. W. TURNER

most courteous and sweetest friends, but he was in manner one of the most fascinating and impressive beings whom I have ever met. I have talked with Carlyle and Tennyson, with Victor Hugo and Mazzini, with Garibaldi and with Gambetta, with John Bright and with Robert Browning, but no one of these ever impressed me more vividly with a sense of intense personality, with the inexplicable light of genius which seemed to well up spontaneously from heart and brain. It remains a psychological puzzle how one who could write with passion and scorn such as Carlyle and Byron never reached, who in print was so often *Athanasius contra mundum*, who opened every written assertion with 'I know,' was in private one of the gentlest, gayest, humblest of men."

J. M. W. Turner, R.A., by Robert Chignell. pp. 216. Chas. Scribner's Sons. \$1.25.

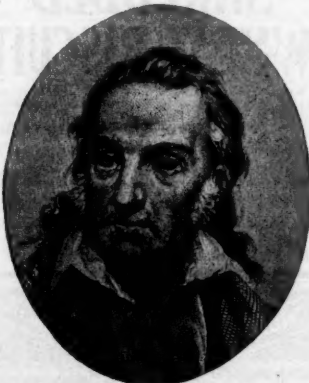
One of a series called the *Makers of British Art*. Fully illustrated with steel plates and a photogravure portrait. Mr. Chignell justifies his preparation of a new life of the great English artist on the ground that no sympathetic life has yet been published; but the production of so interesting, well arranged and comprehensive a book as this needs no special apology. It gives just the impression of the man and of his work which is needed by the average student of art.

Jean Francois Millet, by Julia Cartwright. pp. 396. Macmillan Co. \$3.50.

A noble tribute to one of the great modern painters. The illustrations are taken from the best of Millet's works and are reproduced in photogravure in a way which deserves high praise and will bring art lovers real enjoyment. The artist himself stands out from the frontispiece in the portrait he painted of himself—a peasant with the soul of a poet. Millet did for France, without complaining and with pride in the humble and fruitful labors of the class from which he sprang, what Burns, with many complaints and moral failures, did for Scotland. The sense of dignity and power in such a picture as *The Sower* is a revelation of the poetry of common things. Mrs. Ady made good use of the materials, and her book shows us the personal nobility of Millet through his years of self-respecting toil.

Pascal and the Port Royalists, by William Clark, LL.D. pp. 235. Chas. Scribner's Sons. \$1.25.

The author in his preface states his op



J. J. AUDUBON

Church in Mexico, preacher, organizer, author and, before all else, God's ambassador entreating men to return to him, deserved this tribute of a life record. The book, naturally enough, represents his career in denominational rather than wide Christian relations. It is agreeably written, with abundant enthusiasm, but without fulsomeness. It will be of high value in the library of materials for the history of the missionary activities of the last century.

Lights and Shadows of a Long Episcopate, by H. Rev. H. B. Whipple. pp. 676. Macmillan Co. \$2.00.

A new and fully illustrated edition of one of the most delightful books of biography which recent years have produced in America.

that Pascal is one of the few men whose personality is greater than their works. His claim upon the world rests upon three great services. It was he, in the opinion of most critics, who settled the French language in its present form. To him belongs the credit of exposing with matchless wit and ironic skill the absurdities of the Jesuit casuistical methods. The Society of Jesus has never recovered from the blow struck in the Provincial Letters. The third consists in the remaining fragments of the great apologetic study of Christian truth which Pascal projected but never completed. Professor Clark has given us an interesting and well-balanced sketch of this great personality and the men with whom he was associated. The materials are abundant and he has used them with skill and effect. The book belongs in the series called 'The World's Epoch Makers, edited by Oliphant Smeaton.

Life and Letters of H. Taine. pp. 313. E. P. Dutton & Co. \$2.00 net.

The title is rather too large for the performance of this selection of letters written between 1847 and 1853, with its brief introduction and connecting statements in regard to the events of Taine's life up to the latter date. The letters, mostly written to friends whom he had known in the schools or to members of his family, give a good idea of the subjects and methods of his thought during these years. They conform to his own wish in tell-

ing the least possible about his character and experiences as a man. The translation, by Mrs. R. L. Devonshire, is idiomatic and readable.

Life of Ulrich Zwingli, by Samuel Simpson. pp. 279. Baker & Taylor Co.

An interesting popular biography of the great Swiss reformer. The author expressly disclaims appeal to specialists, but has made good use of materials gathered in study of the sources. Here and there he makes a slip—as in writing of Maximilian, "emperor of Austria"—a title unknown to the world till the Emperor Francis II. invented it in 1804. There is a good bibliography and portrait and the illustrations represent localities in which Zwingli lived and worked.

Mozart, by Eustace J. Brakspeare. pp. 300. Macmillan Co. \$1.25.

Belongs to the series of biographies called the Master Musicians, edited by Frederick J. Croust. Mr. Brakspeare has given us a sympathetic study of the wonderful boy and great composer who made so large an impression on the music of his day and whose fame is still fresh in the minds, not only of musicians, but of the general public. The style is curiously freakish and even boyishly slangy at times. The scholarly equipment of the book has provided it with much that the reader desires in the way of helps, but by some curious forgetfulness has entirely omitted an index. The illustrations are pictures of scenes known to Mozart, and portraits.

Book Chat

The William Cullen Bryant homestead at Roslyn, N. Y., built in 1777, has been destroyed by fire.

The December *Century* contains the first in a stallment of Lovey Mary, a new story by Alice Caldwell Hegan, in which her well-known Mrs. Wiggs appears again.

Miss Mary Johnston, author of several popular books, is to begin her next romance, Sir Mortimer, in *Harper's Magazine* next May, following Mrs. Ward's Lady Rose's Daughter.

Howard Pyle, author and illustrator, takes up the story of King Arthur for the readers of *St. Nicholas* in its coming year. He is to weave a new series of picture-que tales about the old material, with illustrations to correspond. The tale begins in the November issue.

Through an unfortunate mistake in connection with our review of Mr. John Kendrick Bangs's jolly book, *Bikey the Skivvylee*, the publisher was announced to be F. A. Stokes Co. The book should have been credited to the Riggs Publishing Co., 1123 Broadway, New York.

The boys will mourn the death of G. A. Henty, who has added each year three more books to the historical Henty stories, which all boys have read at some period of their life. He had been living in London recently, and was to have celebrated his seventieth birthday in a few weeks.

The most famous bookstore in America with many literary associations is the Old Corner Bookstore in Boston. Mr. Henry M. Upham, who has been connected with the business for thirty-six years as clerk, partner and head, has just retired, selling out his interest to Mr. George A. Moore.

It seems that Henry Seton Merriman is only a *nom de plume* and the real name of the author of *The Sowers* and *The Vultures* is Scott. Little is known of him, except that he lives in Suffolk, Eng. He will not allow his picture to be published, but he is said somewhat to resemble Robert Louis Stevenson.

A series of exhibitions of the work of popular artists and illustrators is going on at the recently opened bookshop of Messrs. Doubleday, Page & Co., at 219 Fifth Avenue, New York. About two weeks will be devoted to

each set of pictures, and some of the artists to be represented are Florence Scovel Shinn, F. C. Yohn and Orson Lowell.

The pastor of the Pilgrim Church at Plymouth, Rev. Frederick Brooks Noyes, is becoming known as an antiquarian and authority on folklore. His article in the November *New England Magazine* tells the story of a meeting of John Adams and John Quincy Adams for a purpose of state at one of the most interesting of the old Massachusetts taverns.

The discovery of a complete specimen of the first Yale catalogue and Commencement program restores a missing link in the history of the university. It was found among some family papers by a member of the present Freshman class. It is printed on a single sheet of paper—as against the present bound volume of 687 pages—and bears the date of 1718.

Miss Abbie Farwell Brown has just returned from New York, where she has been finishing some work on Mr. Aldrich's Young Folks' Library. Her volume of poems, *A Pocketful of Posies*, published by Houghton, Mifflin, promises to make a great hit. One of the retail bookshops started out with an order of 100 copies, which is large for poetry. Miss Brown lives on West Cedar Street, Boston.

Before Roosevelt had been thought of for President, or even governor, an enterprising Philadelphia publisher, foretelling greater fame for the hero of San Juan in politics, sought him in Cuba, then followed him to Montauk to obtain a contract to publish an *edition de luxe* of his writings. Though he has paid almost \$350,000 to secure book rights he expects to make great profit from the President's books.

The Christmas number of *The Pilgrim Teacher* appears with a decorative cover printed in Lincoln green. It contains notable articles by Dean Sanders on the Young People's Bible Class, by Rev. Isaac O. Rankin on Good Books for Sunday School Teachers and a suggestive comment by Miss Frances W. Danielson on *The Beginners' Course of Sunday School Lessons*. Typographically the *Teacher* steadily improves. The regular departments are full and varied and the illustrative material seems especially valuable this month.

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BOSTON AGENTS

A Story of Idealized Experience*

X. Home Life

BY REV. A. E. DUNNING

When one would strengthen his love for his fellowmen, or turn his thoughts away from care, let him read again the book of Ruth. He will not be satisfied to take a piece out of it for a lesson. It must be studied as an undivided story.

No doubt it had a national meaning for those to whom it was written. It showed the Jews that faith in a true God more than counterbalanced foreign birth. To those who counted it a sin for a Jew to marry a foreign woman and who held that if he had such a wife he ought to divorce her, as Ezra insisted, this book taught that a Moabitess was a worthy ancestress for the greatest king of Israel. But to us who do not need to be taught these things, the book of Ruth illustrates the beauty of pure home life and the development of character under those influences. It reveals:

1. The love of women [1: 1-22]. Three widows were living together in Moab. They were childless, which was both a misfortune and a reproach among their neighbors. One was a foreigner and homesick. The others were her daughters-in-law, with associations, tastes and ambitions different from hers. But their love was so great for her that when she insisted on going back to her own land they left their people and started with her. When they had made the sacrifice, her love for them was so great that she refused to accept it. Their tears and embraces reveal their hearts. The one who returned deserved no reproach. Perhaps her sacrifice in separating from the others was the greatest.

If Ruth had not gone to Bethlehem to care for Naomi, Orpah might have done so. We cannot trace the effect of unselfishness in her life, for she disappears from view. But its influence is evident on the others. "Turn again, my daughters." "It grieveth me much for your sakes," sobbed the elder widow. "Naught but death shall part you and me," said steadfast Ruth.

Woman's love for woman in the home is a peculiar experience and brings a peculiar reward. Women have forborne the offer of husband and happiness for the sake of mothers or sisters who needed them. Some of the loveliest characters this world knows have come from such sacrifices. When they are made in Ruth's spirit they are never made in vain.

2. Household ministries. The elder woman complained most bitterly of her lot when she had gained what she wanted, a home with her old friends [1: 20, 21]. If Ruth had joined in the complaints, both might have become beggars. She had the greater reason, for she must earn the living for both if it was to be earned at all, and she was friendless and a foreigner. But she took up her task bravely, and at once. She went into the first field she came to. She asked the privilege of gleaning, and it was granted. Her faithfulness and loveliness were her capital, and made her richer than she knew. She asked and "so she came," explained the

reapers to the master. Who could deny a favor to such simple honesty as hers?

The difference between two dispositions was illustrated the other day by two persons in the same household. When one of them received a favor, he said with a frown, "Is that all?" When the same favor was given to the other, he said with a look of pleased surprise, "Is all that for me?" It is easy to guess who received the most kindness.

When Boaz offered Ruth more than she expected, she expressed astonishment that he should treat her so well who was only a foreigner [2: 10]. When more kindness followed, she let him know how she prized it [2: 13], and straightway he filled her cup of happiness to the brim [vs. 14-16]. When she came home laden with the fruit of her toil, cheerful and hopeful, she inspired her complaining mother-in-law to do her part also. Naomi set her wits to work and devised a plan to better the fortunes of the daughter who was giving her life for her. One brave soul makes the whole household thrifty.

3. The choice of a helpmeet. That old-fashioned word is the true description of either husband or wife in a well-ordered family. Naomi remembered Ruth's claim on Boaz and told her of it, and Ruth followed the custom of the country and won a husband worthy of her. Boaz won no less, for already he knew Ruth's character [2: 11, 12]. Like the brave suitor he was, he lost no time in claiming the beautiful widow for his wife.

It is not necessary for a woman to be married, nor for a man either, to be happy and useful, but life does not reach its completeness short of union in marriage and home. To seek it in all honorable ways is natural and worthy and Christian. Naomi did well in seeking marriage for her daughters. Ruth did well in following her mother's counsel, and so did Boaz in seizing his opportunity to found a home. Young men and women who avoid marriage from motives of economy or from desire to escape its responsibilities impoverish themselves and society and come short of the best service they can render to God and men.

4. The crown of the home. The prayers and good wishes of the neighbors at the wedding were fulfilled when Obed was born. Boaz was richer as a father than as the owner of a fine farm. Ruth was more to her mother than seven sons [4-15] when she had her firstborn, and Naomi renewed her youth when the child was laid on her bosom. That one baby boy added wealth to every member of the household, and would have done so even if he had not brought to it undying fame as the progenitor of the greatest king of Israel, whose name is now a household word wherever that nation's songs are sung.

The special lessons which the author of this book sought to teach the Jews of his time may have spent their force long ago. But the book survives because it teaches one of God's greatest lessons to mankind, that character is developed to its greatest strength and beauty only in a godly home.

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* International Sunday School Lesson for Dec. 7. Text, Ruth 1-4. Ruth and Naomi.

The Home and Its Outlook

Things that Abide

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right,
That it is not good to lie,
That love is better than spite,
And a neighbor than a spy.

I know that passion needs
The leash of sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey,
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace.

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.

And that somewhere beyond the stars
Is a love that is better than fate,
When the night unlocks her bars,
I shall see Him and I will wait.

—Washington Gladden.

Church Work and Women's Clubs

BY GRACE DUFFIELD GOODWIN

The Woman's Club is unquestionably the organization of the present and must be reckoned potent in any accounting. Women have been swept on into its swift current, many of them like unresisting leaves, not quite certain of their goal, but on the way to something and in good company. There has been a touching juvenility about the scope of their desires, nothing was undreamed of in their philosophy, and provided the most important social leaders could be induced to write papers, the success of the club was at once assured.

"We have changed all that," at least in the older clubs, and experience—excellent substitute for common sense—is counseling simplicity, developing an appreciation of the points wherein we have made ourselves ridiculous, and teaching us how to do honest work in sympathetic union. With this development has come new strength and the reawakened allegiance of those quick-witted ones who early withdrew from us because of a keener sense of humor.

Club women as a force are now seriously worth considering. But to accomplish this end, attention has been drawn from other things of the old-established, but now less freshly interesting, order. The church societies have suffered and are suffering today because their bright, strong women are greatly in demand at the club, and even bright, strong women

cannot do everything. Wherefore, what they do not do is the work of the church. It is more attractive to lead a meeting of social eligibles in a beautiful, well-ordered room, than to lead a forlorn hope in a dimly lighted vestry in the shape of a missionary meeting.

Now what we want is the force, confidence, grace of manner, charm of bearing which the club life has awakened, or stimulated, turned back again to the service of the church. Before our women is placed a great opportunity. One reason why missionary meetings of all descriptions have been so deadly dull and uninteresting is because they cannot live by piety alone. Meetings just as meetings are all alike; no amount of religious zeal will make up for a slovenly program; no fervor of devotion will avail to arouse when a woman has not learned platform confidence. Therefore, this is the opportunity. Women may bring to the service of the church in this its greatest work all these new powers which club life has taught them how to use. They must bring them, or we must be content to have our societies live at a poor dying rate. Never was such a chance for these hosts of clever, intelligent, efficient women—Christian women—to do effective Christian work.

A missionary meeting does not differ materially from any other meeting in its potentialities. But it needs for its perfecting the use of what may be termed club sense, since at women's clubs did women first learn how to conduct a good meeting. It needs, as every club tries to have, a carefully prepared program, speakers, readers, singers who are really good. It needs to be well housed and have money spent on it if necessary.

These things could be accomplished with ease—will be so accomplished—when the women are willing to cut down their club engagements, turn back again to the missionary societies, bringing their sheaves of power and ability with them. I claim also that when a few will do this, the tide will turn the other way, and women whose consciences are still feebly pricking will come back gladly into the societies, appeasing their mentors and gratifying their intellects at the same time.

That the missionary societies have not been deserted because women do not enjoy religious instructions is not true. Witness the rapid growth of departments for Bible study in very many of the clubs today. There is no more encouraging sign of the times than this. In the Pawtucket Woman's Club, an organization of something less than 300 members, we have had for two years a Bible Study Department, which had charge of two open meetings of the club, and so many department meetings as the leader chose to arrange for. For the open meetings we had good speakers, good papers by members of the department, and the attendance at these meetings and at the regular department meetings was remarkable. Seventy-five women have been present at department meetings, many of them women who were receiving their first outpouring of enthusiasm over the

Bible. The great themes awakened their deepest interest.

This proves but one thing. Women are ready for religious teaching and will follow wherever it is given, in club or church. Here, then, is a great force which may be added to our missionary societies. Let these broaden their scope; the cause of missions will not suffer if all these things are done in its name. The missionary society may still be the missionary society, denuded of "clippings," of scrappy and heterogeneous bits of "missionary intelligence," falsely so called. The women who are giving their finest powers of brain and spirit to the service of the club must come back and divide with the church. The club is not to be deserted nor derided; the church is not to be neglected. Neither will interfere with the other, nor will the constituency be the same. The church will offer fewer leaders, but a more spiritually prepared audience.

So far the club has hindered the church; women have told me they couldn't do this or that bit of work in the church because they must do so and so for the club. But this state of things is not going to continue when once women do that most difficult thing for the feminine mind—attain a just idea of proportion. The ability to see in the large and with a due sense of relativity is not feminine; it is gradually growing to be womanly. When that time arrives, the club will be the best helper the church ever had, for women, by the club's agency past the drudgery of "learning how," are going to return to their Christian duties enriched by the knowledge and ability gained at the club.

No longer afraid of their own voices, no longer nervous and flurried as presiding officers, no longer tiresomely prolix as speakers, no longer childishly incompetent as writers, women are going to come back to the service of God in his greatest work of spreading abroad the kingdom, saying, "Lord, thy pound hath gained ten pounds."

The Most Costly Wardrobe in the World

BY ALLAN SUTHERLAND

A great deal has been written and said about the gorgeous and costly wardrobes of the rulers of the earth, particularly those of the monarchs of the East, whose well-known love of splendor in dress has frequently led them to the acquisition of garments of almost priceless value. But the wardrobe of the most sumptuous of earthly rulers fades into absolute insignificance when compared with that of Pope Leo XIII., the spiritual father and ruler of the Church of Rome, for etiquette compels him to wear different garments on every day of the year, and as nearly all of these are adorned with the most costly of gems, their value is such that no millionaire on earth could hope to possess them were they ever in the market.

Perhaps one of the best known of the pope's garments is the little skull cap which appears in all his photographs.

But even this, which is made of fine silk, varies in color and in thickness, according to the day and the season.

The slippers, also, are almost as numerous as the days in the year, and form no small item in the holy father's magnificent wardrobe. On all public occasions, audiences, etc., they are particularly gorgeous. Made of fine velvet, the right slipper is embroidered with a golden cross, upon which nearly all his Holiness's visitors are allowed to impress a kiss at departing, while the left bears the crest of the Roman Church, namely, crossed keys, surmounted by a tiara and draped with a pallium.

The papal gloves are far more costly than the slippers. These are made of white wool, and are richly embroidered with fine pearls in the shape of a cross. The material for these gloves, and, indeed, for nearly all the woolen garments, is supplied by a family who have had the right to do so ever since 1566. For this purpose they keep a special herd of fifty sheep, whose wool is used only in the making of papal garments.

The surplices which are worn by the holy father when giving audiences are composed of the most valuable and beautiful lace, many hundreds of years old. This vestment is set off by a small cape, which just covers the shoulders, made of red silk interwoven with gold. Both these garments vary in weight at the different seasons of the year.

The most interesting vestment, however, and also, perhaps, the most simple, is the pallium. This is a narrow, long strip of white lamb's wool, which is worn round the neck and figure, terminating over the left shoulder, both back and front. It is quite unadorned save for a golden cross at the two ends. A large number of these palliums are kept for the pope, each of which before using is first laid upon the sarcophagus of St. Peter. The wool of which they are made comes from a few lambs specially set apart for the purpose. Every year, on Jan. 21, a certain number of young lambs are brought to the pope for his blessing, the ceremony being very impressive. At its conclusion they are taken to a nunnery near Rome, and kept there for a year, during which time they are fed on the most sumptuous of foods. As soon as the year is over they are shorn, and their wool is spun and woven for fresh palliums by the nuns.

The rings which are worn by his Holiness are particularly worthy of notice, for in his rings, of which he is very fond, are set some of the most valuable gems in the world. Only three, however, can be called official. The first is the well-known fisherman's ring (so called because of the representation on the stone of St. Peter fishing) with which the pope seals nearly all his letters. This ring is destroyed at each pope's death, and a fresh one made for the successor. The only remarkable feature of the other two rings is their priceless value. They are scarcely ever off the papal hand.

It is surely hardly to be wondered at that a small army of attendants is necessary to look after so numerous and valuable an array.

A real good "can't help" is such a comfort.—Mrs. A. D. T. Whitney.

Closet and Altar

PATIENCE

It is good that a man should both hope and quietly wait for the salvation of the Lord.

Patience means the readiness to wait God's time without doubting God's truth.
—Arthur Twining Hadley.

An active faith can give thanks for a promise, though it be not yet performed; knowing that God's bonds are as good as ready money.—Matthew Henry.

All are weak and all are strong,
Patience righteth every wrong.
All good things the will must task,
All achievements patience ask.
Chiefly with each other's weakness
Need we patience, love and meekness.
Who takes ill another's ill
Beareth two loads up the hill.

—James Villa Blake.

Remember constantly that God's loving eyes are upon you amid all these little worries and vexations, watching whether you take them as he would desire. Offer up all such occasions to him; and, if sometimes you are put out and give way to impatience, do not be discouraged, but make haste to regain your lost composure.—Francis de Sales.

Of all the know-nothing people in the world commend us to the man who has never known a day's illness. He is a moral dunce, one who has lost the greatest lesson of life; who has skipped the finest lecture in that great lecture school of humanity, the sick-room.—Hood.

It is far less important to die the martyr's death than to live the martyr's life.—R. E. Speer.

O beware of touchiness, of testiness, not bearing to be spoken to, starting at the least word, and flying from those who do not implicitly receive mine or another's sayings.—John Wesley.

Possess thy soul in calm,
Let patience rule thy heart,
And in gray shades of clouded times
Bear thou the hero's part.

Then shalt thou know the flush
Of happy, radiant days:
For he who trusts God in the dark
Is taught new songs of praise.

We are to be rewarded, not only for work done, but for burdens borne, and I am not sure but that the brightest rewards will be for those who have borne burdens without murmuring.—Andrew Bonar.

How well we can afford to wait for some of our good things!—Frances R. Havergal.

Give us grace, O Lord, to work while it is day, fulfilling diligently and patiently whatever duty Thou appointest us; doing small things in the day of small things, and great labors if Thou summon us to any: rising and working, sitting still and suffering, according to Thy Word. Go with me, and I will go; but if Thou go not with me, send me not: go before me, if Thou put me forth; let me hear Thy voice when I follow. Amen.

Tangles

83. A WATERING-PLACE

1. It was a "leap" in days gone by,
And summer never saw it dry.
2. My grandsire dug this "strong and sound,"
With stones he walled it safely round.
3. They used to draw the water then
With a long "Polish citizen."
4. Much too conservative to use
Any "old-fashioned thin-soled shoes."
5. "One who cleans chimneys" then he made,
And poled it at the proper grade.
6. And firmly hung, that none might steal,
The "hollow in a water-wheel."
7. He built a "cheek," too, strong and high,
Lest careless feet should step awry.
8. And for convenience there supplied
An "ocean cyclone" at the side.
9. He took the "fruit of Jonah's vine,"
Cut it, and scraped it smooth and fine.
10. And fixed a peg for hanging there
This "constellation of the Bear."

M. C. S.

84. NUMERICAL

45-31-58-28-50 14-56-12-47 63-59-7 is an old-fashioned flower. 29-13-24-32-6-59-6-54 is a sweet-smelling plant. 27-59-16-43-39-51-55-62 is mentioned in The Winter's Tale. 1-36-42-16-20-5-39-22-14-37-9-44 is a medicinal herb. 26-33-59-61-20-14 9-25-46 is a feathery, graceful flower. 11-53-23-38-9 61-3 47-17-4 is the emblem of a nation. 16-37-10-64 20-48 30-2-59-29-42-60 is a flower mentioned in Isaiah. 57-49-20-12-15-41 is a modest, sometimes fragrant flower. 21-40-17-10-35-12-32 is called "The flower of liberty." 39-8-60-34-17-59-52 is a lovely autumn flower. 12-37-19-5-18 is the "sacred flower of the East." Whole, of sixty-four letters, is a flower quotation from Shakespeare.

EDITH LOCKE.

85. PHONETIC CHARADE

FIRST is a fish, a leader, a foundation;
LAST is a matter evermore of doubt;
WHOLE, in two words, describes the situation,
When auctioneers have sold their wares all out.

NILLOR.

ANSWERS

79. Book-worm.
80. MILLION.
81. 1. M-ad-a-m. 2. Leve-l.
82. 1. Arm, armor. 2. Clove, clover. 3. Sauce, saucer. 4. Quart, quarter. 5. Din, dinner. 6. Raft, rafter. 7. Pill, pillar. 8. Lad, ladder. 9. Ten, tensor. 10. Weight, waiter. 11. Wage, wagger. 12. Carp, carper. 13. I, ire. 14. Purse, purser.

TANGLE SOLVING

Though too difficult to attract as many prize competitors as some others, 73 has been found one of the most entertaining tangles we have ever had. Of the answers given many complete lists have differed somewhat from that of the author, but none have improved upon the names of her list. About twenty of the readers' lists are practically identical with that of the author. Among these careful search has been made for the added merit to determine the winner, and it has been decided at last that the neat verse into which Mrs. O. W. Noble of Waterbury, Ct., has woven synonyms, titles and authors is the most novel and original of the special features. She is therefore awarded the prize.

Books 11, 14 and 28 have been given the greatest variety of titles. Among those suggested for 11 have been The Sealskin Cloak (R. Bolderwood), The Blue Jackets of '61 (W. J. Abbot), and The Eton Boy (E. Morton); for 14, The Thrall of Lief the Lucky (O. J. Liljenkrantz), Free to Serve (E. Rayner), and The Chain Bearer (J. F. Cooper); and for 28, Red Blood and Blue (H. Robertson), White and Red (Helen Campbell), Paleface and Redskin (F. Anstey), Redskin and Cowboy (G. A. Henty), and Maori and Settler (G. A. Henty).

Excellent solutions to other tangles are acknowledged from E. H. Pray, Chelsea, Mass., to 76, 77; L. M. K., Dover, N. H., 76, 77; R., Middletown, N. Y., 76, 77; D. S. J., Providence, R. I., 76, 77; Mrs. P. W., Lowell, Mass., 76, 77; F. E. Knopf, Cheyenne, Wyo., 74; Abbie A. Tidd, Westboro, Mass., 73.

New Hampshire

Consulting State Editors: Rev. Messrs. Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; W. F. Cooley, Littleton; W. S. Beard, Durham

A Personal Impression of the Granite State

BY REV. W. H. BOLSTER, D. D., NASHUA

After four years' residence in New Hampshire the writer ventures to express some convictions of its condition.

As to outward facilities for Christian work: The Congregational churches of the state, so far as the larger towns are concerned, at least, are admirably equipped with buildings. Both South and North Churches of Concord have solid brick structures, with ample room for religious and social work. South Church within four or five years has built in rear of the main building a beautiful chapel, finely adapted for religious and social gatherings. North has recently constructed a beautiful room for its kindergarten. In Manchester, First Church building is considered the more modern of the two, and a year ago was entirely renovated within through the generosity of one parishioner, at a cost of several thousand dollars. Franklin Street possesses a solid brick building. Within a few years its auditorium has been completely transformed.

Nashua, in the meeting house of First Church, claims to have the finest Protestant edifice in the state. It is of the best New Hampshire granite, is splendidly finished within and provided with every facility for its varied activities. It cost about \$130,000 and is a monument to the enterprise and practical ability of its valued pastor, Dr. Cyrus Richardson. For twenty years he has ministered to this church with constantly augmenting influence in the city and state and in all northern New England. The edifice of Pilgrim Church, Nashua, is a brick structure of fine architectural design. It has every facility in chapel and Sunday school rooms for its active work. Its ample dining-room affords a fine play-room for the children. Keene has two excellent church buildings, and Dover a fine one of brick with ample equipment. Exeter has two beautiful houses of worship, but of these I cannot speak from observation. New Hampshire as a whole is not behind other New England states in the excellence, and in many cases the elegance, of its temples of worship, at least in the Congregational Israel.

And of its Congregational ministers, what shall I say? I "speak forth the words of truth and soberness" when I claim that they are as fine a body of Christians in city and country as a good man needs to be associated with, or is likely to be, this side of heaven. New Hampshire has produced many distinguished ministers of the gospel. To these history has done, or will do, justice. I speak of the living. And I can say without invidious particularizing that for thoughtfulness, scholarly attainments and preaching power they seem to me a noble body of men. In administrative ability they are abreast of an equal number of men selected from anywhere. The vigor and wholesomeness of the Christian young manhood and womanhood of this state surprise and delight me. I have no sympathy with the cry raised in some quarters that the spiritual life of the old Granite State is decadent. I am positive it is not in that fellowship of the modern apostles and saints with which it is my blessed privilege to be associated.

And then, the religious meetings! City churches know not the delights of the country churches in their religious assemblies. Two days devoted to a county conference! Think of it, ye Boston churches, when an afternoon and an evening are all you can en-

sure, and there is usually a general exodus from the house in the midst of an interesting address at nine o'clock, to "catch that car," or the train. While here we go in the morning, sometimes fifty miles, and for two days and a night are entertained with genuine welcome, abundant hospitality, Christian courtesy and heartiness, which persuade the guest that he is dwelling in Beulah land. There is a neighborliness and a warmth of interest which make the ordinary gathering of city churches in my experience seem like an excursion train compared with the living room of one's own home. These people love one another, and the atmosphere of Christian cheer they speedily create melts the shyness and reserve out of a stranger like the sunshine it is. The State Conference of three days, in the mutual interest and love manifested, is not a whit behind the lesser assemblies. You city brethren, of the metropolis of New England, I am sorry for you, and I know you pretty well. For the things of the head you have privileges. But for the things of the heart you are not in the right latitude compared with these parts. And the pity of it is, all the best places are filled here now. So do not all try to get New Hampshire pastorates.

There is a strong undertow on the liquor question. Unquestionably a strong effort is to be made the coming winter at Concord to place a license law, with local option as a kind of mollan attachment, on the statute books. Vermont's recent stirring up has intensified greatly the agitation in New Hampshire. If the matter were left for decision to the larger towns we should probably have a license law in quick order. But it is equally probable that the balance of power is still with rural sections.

Changes in the North

Five years ago Rev. Wendell P. Elkins was pastor of the Independent Christian Society (Unitarian) at Bath. Now, after a year's experience in the Episcopal fold and a year and a half spent with the Congregational church at Wareham, Mass., he returns to Bath to serve the Congregational church there, which has been pastorless six months. The Bartlett church, too, which suffered from a similar hiatus, is finding new vigor under the leadership of Rev. Herbert Walker. Besides some reorganization, a large week day class for synthetic Bible study has been formed. At Berlin, where a printed weekly calendar is a new feature, about a dozen hymns have been publicly announced for exclusive use during the remainder of the year at morning worship. The church has voted to remove its connection from the Oxford County Conference in Maine to the Coos and Essex Conference in New Hampshire. The Orford church has been making extensive improvements in its heating plant, and has just received a legacy of \$100 from a former member. At Hanover, where the incoming college class is even larger than last year, a class has been formed in the college Y. M. C. A. to study missions. The leader is a graduate student, a son of Prof. Francis Brown of Union Seminary and one of the college preachers this autumn.

Nestled among the mountains in a valley much sought by visitors, the Franconia church has been bountifully blessed the past season. Congregations were never larger nor the aid rendered by musical friends greater; while the same three ministers on vacation who have preached before generously shared one morning service each. The interior has been brightened by a new carpet; and a new cabinet organ of richest tone, power and responsiveness has been secured, chiefly through the gifts of friends whose personal interest has been won through their attendance for successive summers. An additional supply of hymn-books, too, came as a gift from friends.

The Sunday school attendance has been increased through recognition of constancy by the gift of

Perry pictures. It is interesting to see how the little folks eagerly come to earn the card of beauty, dear to their eyes and hearts. C.

A Clerical Landmark

By virtue of long pastoral service and active participation in many interests, Rev. Edgar T. Farrill, who lately closed a long pastorate, has become something of a New Hampshire institution. For seventeen years—nearly all his ministerial life—he has served the church at Lebanon, a church which has had but seven ministers in its 125 years of existence. During this time he has distinguished himself by zeal and vigor, power as a preacher and special interest in the young. Moreover, outside the parish he has rendered many-sided and whole-hearted service, especially in the causes of temperance, education and Christian Endeavor.

Besides serving seven years on the executive committee of the state Temperance Union, Mr. Farrill has long been a faithful and efficient trustee of the Kimball Union Academy, and for some time its vice-president and secretary. He has also served as president of the local school board, the county Sunday School Union, the county Bible Society and the state Christian Endeavor Union, as well as member of the Christian Endeavor international committee. The T. C. Baldwin local union recognizes him as its founder and first president, and on his departure sends with him resolutions of gratitude and Godspeed.

After refusing invitations to go elsewhere, Mr. Farrill has accepted a hearty call to the flourishing little city of Kenosha, Wis., on the shore of Lake Michigan. W. F. C.

Seven Fruitful Years at Exeter

Rev. Alexander P. Bourne, dismissed by council Oct. 28, leaves Phillips Church, Exeter, after a fruitful service of seven years. Associate pastor for a time and then installed as sole pastor, Mr. Bourne grew into the confidence and esteem of church and town steadily and increasingly. Too much cannot be said of his full self-surrender to the principle of service and of his cheerful assumption of others' burdens, both in and out of the church. Singularly competent in all matters of taste, tirelessly laboring for the higher life of the town, he can ill be spared from the community; and the church will always regard the beautiful edifice and the rare organ, erected under his constant inspection, as a memorial of his diligence, patience and knowledge. Mr. Bourne is a thinker of much originality, and his preaching is timely and suggestive. Problems of modern life and thought receive his constant and earnest attention. The last year has brought many young people into church membership, and has strengthened church and parish in many ways. A resignation when so many hopes were realized came as a surprise, but Mr. Bourne seized what he deemed a favorable opportunity to transfer the pastorate to another, that he might be free for other plans. He goes to Brown University to pursue special studies for important undertakings which he has in mind. W. L. A.

Lancaster's New Pastor

Rev. Edward R. Stearns, the recently installed pastor at Lancaster, began work there last June. He comes to his new field with a fine preparation. He is a graduate of Bowdoin College, 1889, and of Andover Seminary, 1892. He was one of the famous Andover Band who went to Maine and began work in small, weak churches, near enough to one another for mutual help in the work. The success of this movement is now a part of Maine's missionary records.

Mr. Stearns's first church was at New Vineyard, Me. Thence he went to Warren, where he left a successful pastorate and united people to assume the care of the strong church at Lancaster, one of the finest and most attractive fields in New Hampshire. His winning personality and strong Christian manhood have already gained for him the esteem he merits, and we believe that his coming means a new era of work and prosperity for both pastor and people. P. F. M.

Continued on page 803.

The Connecticut Conference

New Britain, Nov. 18-20

The fires of fellowship burn in Connecticut with peculiar warmth and glow. Can it be because its ministers meet every fall and spring, affording brief interim for the flame to smolder?

To the thriving city of New Britain, said to manufacture more hardware findings than any other in the world, thronged the pastors and delegates. The attendance was augmented by a generous sprinkling of townspeople, especially of active, interested laymen, in whom New Britain churches are enviably rich. All were cordially welcomed to the historic First Church, the birthplace of the conference, by Dr. R. T. Hall, the active, businesslike pastor, who has more irons in the fire at once than some people could count. Prof. F. S. Curtis of Brookfield Center was the courteous, efficient moderator.

PRACTICAL PROBLEMS

At the first regular session three vital subjects were frankly discussed. One must go far to find broader, more practical or more up-to-date presentations. Rev. C. F. Stimson gave an impartial view of both sides of the prayer meeting question, reaching the conclusion that, while genuine devotional life of the individual is found in communions which have no prayer meeting, it is essential to the best development of Congregationalism as a democratic and social body, whose purpose is to build up its members and to extend the kingdom of God. To conquer our foreign population and unreached classes there is imperative demand for the power of the people in a social, devotional meeting under the guidance of the Holy Spirit. Discussion drew out the thought that the prayer meeting is not so much a producer as a product; and its decline is largely due to disbelief in prayer and poverty of spiritual experience. It was suggested that instead of urging unwilling attendance those who want to pray be invited to meet in some parlor.

Rev. A. B. Chalmers, whose church has received 191 members since last December, 101 on confession, in an able paper endeavored to impart the Secret of Soul-winning, which he believes is not through wisdom alone, but by wisdom plus self-sacrifice. The entire man must be enlisted. We must be doers, sacrificers, lovers, as well as thinkers and preachers. Christ brought divine love into sacrificial relationship with human lives. Even the Son of God could win men no other way.

Rev. H. E. Peabody conceived that Connecticut's chief missionary problem is with the hosts of foreigners that have invaded the state. More than half its population are of foreign parentage and not one in three know what evangelical faith is. New Britain has seventy-four per cent. of foreigners, more than any other Connecticut city. The Church of the Redeemer in New Haven with its work at Welcome Hall and Hartford First at Warburton Chapel are doing much toward the

solution of the problem. Strong churches should bridge the chasm through their own members. In many cases, however, the church fails to adjust itself to present conditions; hence the need of outside societies. Of these the Connecticut Missionary Society is most valuable.

The service of this society was picturesquely illustrated by Rev. Giuseppe Merlino, who told interestingly of his seven years' work among Italians at Windsor Locks, Ct. Miss Lydia Hartig, simple, unspolled by her successes, quaintly told of a community in Vermont which had boasted that no minister should ever be heard there, but which was won by the women missionaries. Her home missionary work in Connecticut is supported by the church in Norfolk. Pres. S. H. Lee

needed than a ministry that feels the force of the missionary appeal coming up from all lands and all races, and will itself act as distributors of that force to each member.

The larger forward movement was ably treated by Rev. W. F. Stearns, who favored the centralization of our missionary organizations into a religious trust and the appointing of an inter-organization secretary, who should educate the public as to the needs and opportunities of the work. To convince men of wealth and influence of the value of missions as an investment requires rare intellect and personality.

BUSINESS

Two subjects aroused long and excited debate. That of Ministerial Relief was effectively presented by Rev. G. E. Soper, and after discussion in two sessions it was voted to recommend that the churches make an annual offering for State Ministerial Relief at the rate of ten cents per member. The disputed point was whether they should also contribute annually to the national fund. The latter gift was not recommended. The other subject of contention was the Forward Movement in evangelistic work already in operation in Maine and Vermont, which was described by Rev. F. W. Means. A committee appointed to consider whether the plan should be introduced into Connecticut reported adversely, but recommended some of its essential features: that each pastor do personal work among definite families in his own field; that he seek the help of neighboring pastors and that the churches release their ministers at stated intervals to render such service. Among interesting features not on the pro-

gram were an appeal from Prof. C. M. Geer of Hartford Seminary for a Juvenile Court to try first offenses, and the introduction of Mr. Harry Wade Hicks, new junior secretary of the American Board, who briefly and modestly invited suggestions as to the publications and methods of the Board and how it could best help the churches.

ÆSTHETIC AND SOCIAL

Among the most enjoyable sessions were those for which South Church opened its spacious and beautiful building. The accomplished organist in a delightful recital exhibited the varied power and sweetness of this, the largest organ in the state. He first,

Drawing the full diapason, Shook all the air with the grand storm of its pedals and stops.

Then the *vox humana*, pure and sweet, rose and floated among the arches; and last came a vesper hymn, introducing chimes which sounded distant yet clear.

The recital was followed by a bountiful banquet, which led up to the most brilliant feature of the meeting. Rev. John Calvin Goddard, Connecticut's Chauncey Depew, served



REV. LEONARD BACON, D.D.
Feb. 19, 1802—Dec. 24, 1881

graphically presented the work done by the French American College, which he claims holds the key to the situation. Nine nationalities are represented in its student body.

IN MEMORIAM

An entire evening was devoted to a scholarly and impressive address by Dr. Joseph Anderson, commemorating the centennial of Dr. Leonard Bacon, forty years pastor in New Haven, a pioneer and lifelong friend to the causes of anti-slavery, temperance and missions. Dr. Anderson paid eloquent tribute to his earnestness, moral elevation, courage, leadership, philanthropy, spirituality and "lifelong, splendid sanity," lamenting that of all this nothing is left but a "majestic memory." We print elsewhere portions of the address.

OUR BENEVOLENCES

Rev. C. A. Northrop, in an exceptionally bright and effective discussion of loyalty to what he called our "sacred seven" societies, reached the conclusion that its two essentials are the interested missionary pastor and the intelligent missionary church. Little more is

as toastmaster, introducing five speakers hardly second to himself in mastery of witty and graceful speech. They were Rev. Messrs. Hodgdon, Judson, Fullerton, Selden and Mathews. Quip, joke and story followed so rapidly as to endanger mental digestion. The air was as full of sparks as on the night of July Fourth. Almost continuous laughter and applause encouraged the speakers, who, however, never failed, after their mental exertions, to get down to sober sense and earnestness.

This social hour was followed by the conference sermon by Rev. F. D. Sargent, who, while recognizing that differences in intellectual conceptions are unavoidable and good in that they afford infinite points of approach to heaven, pleaded for co-operation of all religious forces to secure a united and triumphant Christendom.

L'ENVOI

At the last session, perhaps the most attractive of all, Rev. W. J. Long presented a novel and beautiful study of the Gospel in Nature, elusive and unreportable as the song of a hermit thrush. He commended the study of birds and animals, that seeing their joyous, fearless living and peaceful dying we may be inspired to live strongly, cheerfully and trustfully, believing that God indeed loves and cares for us, as for them. His fascinating stories of outdoor life made his listeners long to share the experiences he described.

Prof. F. K. Sanders winningly presented these illuminating suggestions as to how churches and theological seminaries might be mutually helpful:

That ministers endeavor to lead their choicest men toward the ministry; that churches make larger use of theological schools as a means of securing good men, not students only, but alumni; that occasionally a professor be invited to preach on Theological Education; that schools of theology be drawn into the fellowship of the churches in state and national gatherings. On the part of the seminaries: That the faculty be usable in ministerial gatherings, for promoting intelligent grasp of current theology; that the schools should aid in promoting intelligent interest in missions by providing trained students to go out and speak in the churches for traveling expenses only; that they help in upbuilding and extending denominational interests by so supplementing the home missionary funds as to provide for sending students to care for weak but promising churches unable to support a regular minister.

Resolutions of thanks and impressive devotional exercises closed a conspicuously successful meeting.

I. E. K.

From Dr. Joseph Anderson's Eulogy of Dr. Bacon

Leonard Bacon was one of the first American clergymen to overstep deliberately the conventional boundaries of the orthodox pulpit and throw himself into the discussion of burning questions and the leadership of nascent reforms, taking rank in this respect with Cheever and Beecher and Theodore Parker and, chronologically, taking the lead of all of them. In his inaugural sermon, after recounting the ordinary duties of a pastor, Mr. Bacon went on to say: "But I must do more than this. Every pastor has duties to the great kingdom of God with which his church is connected. This kingdom in all its members is one, and it is carrying on a war with the kingdom of darkness. In this war every minister of Jesus is enlisted as a soldier, and to the general interests of the cause he owes all that he can do." Others might have uttered these phrases without making them mean much in the life that followed; but upon the lips of this youth of twenty-three they constituted a forecast of a life filled to be full with beneficent activities. They

meant a perpetual conflict with public evils, an untiring co-operation in all public movements for the betterment of mankind. He had made a discovery in the first quarter of the nineteenth century which to many ministers is yet unrevealed in the twentieth.

Some one said at the time of his death, "Dr. Bacon will stand forth in the religious history of this century as the most pronounced ecclesiastical leader in New England—bolder than Channing, as positive as Theodore Parker." He was not a founder of a school or a party—he was too independent for that, too much a free lance in the wars of his time. But he was always in evidence, always at the front, exposed to whatever perils the conflict involved.

His son gives this emphatic testimony: "It must needs appear to any one who acquaints himself with the facts that, from his brilliant boyhood to his honored grave, he was the unwavering and ardent friend of liberty and justice, the unflinching enemy of slavery, the lover of humanity at its lowest and neediest, not only, but the ready and eager helper, according to his opportunity, of every most helpless human creature—with a special tenderness of sympathy toward the African race, as being most depressed and least defended."

Of the many tributes published at the time of his death none brought us nearer to the inner life of the man than the letter of his eldest son to Dr. Dexter of *The Congregationalist*. "I shall make bold," he wrote, "to say one thing about my father which will sound incredible to those who know him only through his public acts. The pre-eminent, the dominating trait of his character was the love of man. He used to speak of a certain theologian as having 'a doctrine of disinterested benevolence instead of a heart;' and you and I have known public men who had a theory of equal rights instead of a heart. But in my father's case it was neither doctrine nor theory—or rather it was both these and heart and life with them and in them."

The inscription, stately and tender, graven upon the tablet erected to his memory in the house of worship where his voice was so often heard brings before us the outline of a life which we may well aspire to copy:

By the grace of God, Leonard Bacon, a servant of Jesus Christ and of all men for his sake, here preached the gospel for fifty-seven years. Fearing God and having no fear beside, loving righteousness and hating iniquity, friend of liberty and law, helper of Christian missions, teacher of teachers, promoter of every good work. He blessed the city and the nation by ceaseless labors and a holy life; and departed peacefully into rest Dec. 24, 1881, leaving the world better for having lived in it.

In and Around New York

The Ministers' Meeting Elects Officers

The Ministers' Meeting, at its second session, discussed the work of the American Missionary Association, speakers being Dr. McLane of New Haven, Dr. Ryder, Dr. and Mrs. E. M. Bliss, President Bumstead of Atlanta, Drs. Whiton and Bradford. These officers were elected: President, Rev. L. F. Berry; vice-president, Dr. E. P. Ingersoll; secretary-treasurer, Rev. Adam Reoch. On executive committee, to serve with the officers named, Rev. L. L. Taylor and Dr. F. M. Johnson.

The New York Club

Miss Mary E. Woolley, president of Mt. Holyoke College, was principal speaker at the November meeting of the New York Congregational Club, held at the St. Denis, Prof. J. B. Clark presiding. The power of the Beautiful in Education was the general subject, other speakers being Prof. Frank McMurray

of the pedagogical department of Columbia University, and Mrs. H. A. Stimson.

The Church Advertising

In the opinion of Drs. Stimson and Jefferson there is no reason why churches should not advertise on the walls of buildings, as well as business men. Both Manhattan Church and the tabernacle have recently had signs placed where all who run may read. Manhattan has a large blank wall overlooking a vacant lot on the corner of Broadway and Seventy-sixth Street. Here an excellently painted sign has been placed, thirty feet square, telling passers-by that this is "a



home church for the people." It is the policy of this church to display as many signs as possible and the new one was suggested and painted at the expense of a member. It is too soon to look for results, but the sign cannot fail to direct the attention of the apartment house dwellers of the vicinity to the church. The colors are red and blue, and though so large, the sign is really an ornament. Broadway Tabernacle is worshipping in Mendelssohn Hall, on a side street. A large sign has been placed on the side wall of the apartment house which overlooks the new site at Broadway and Fifty-sixth Street, to indicate the present location of the services, as well as where the new building is to be. A similar sign, but smaller, has been placed on the fence surrounding the old tabernacle.

Silver Anniversary at Lewis Avenue

The monthly meeting of the Ariston League, held last week in the parlors of Lewis Avenue Church, celebrated the twenty-fifth anniversary of that church, many of the guests having been connected with its early history. Of these, Mr. Joseph S. Stevens, a founder and still a member, had a place of honor. He told of the early struggles, when the society was organized as Grace Church, and of its development. Mr. Hudson, a former pastor, also spoke.

Enter the Vested Choir

The choir of Broadway Tabernacle has been "vested," and as such was first heard last Sunday. Upon moving to Mendelssohn Hall, its temporary quarters, pending the erection of a new building, the old tabernacle chorus choir was dispensed with and a quartet instituted. That has now been supplemented with a chorus of twenty voices. The vestments consist of students' gowns, and in the case of women a small toque is added. Much pleasure is expressed by tabernacle members at the change. Processional and recessional forms are not employed. The choir files into the stalls, now in a curtained recess at the side of the platform, immediately after the organ prelude, and files out at the close of the service. If this arrangement continues satisfactory it is said that the choir of the new tabernacle will be enlarged. Manhattan choir is similarly vested.

C. N. A.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec. 7-13. Do I Discourage Others?
Mark 10: 46-52; Num. 13: 26-33.

I believe a little book or pamphlet was once issued entitled, *In the Cheering Up Business*. If one should undertake to write its counterpart, *In the Discouraging Business*, he could easily accumulate material enough for at least three good-sized volumes. Many a pastor could contribute several chapters, as he calls to mind certain memorable meetings with his prudential committee or board of deacons. Perhaps, too, here and there a man in the pews, eager to awaken his brethren from their torpidity and to make his church an active force for bettering the community, might add a number of pages in which his pastor would figure all too prominently as a discourager of forward movements. Some business offices and some educational institutions hold tacitly, if not openly, to policies that discourage persons in subordinate positions, so that when a clerk or a tutor filled with the idea that some innovation would conduce to the welfare of the concern goes to headquarters with it he is likely to feel, after he has outlined his proposition, the influence of a bucket of cold water.

Conservatives have their uses and radicals and enthusiasts need their ripe wisdom and the fruit of their experience. But when the conservative becomes an obstructionist he becomes also a past master in the art of discouraging others. I have always liked the story of the man, who was going along one dark night with a lantern, when he was overtaken by another man, who discovered to his great surprise that the man carrying the lantern was blind. "What are you carrying it for?" "So that others won't walk over me." The least a man can do in the world is to keep from degenerating into a stumbling-block or an obstructionist. It is poor business to chill the ardor of enthusiasm, to point out continually the lion in the way, to counsel always the safe, rather than the heroic course.

We discourage others often by an indifference to good suggestions, when we hardly realize that our apathy is as bad almost in its effects as downright opposition. We discourage others when we habitually bring to their view the weakness and limitations of their fellows. We discourage others when we imply that their fund of earnestness and zeal is not equal to the great task they are resolving to do. We discourage others when we take a pessimistic view of the worth of life and see in the universe only the things that make for despair. But we encourage others when we do just the opposite of these things, and O, how easy it is to speak simple, inciting words that help and stimulate the man who wants to do something! Indeed, it is one of the easiest ways of doing good. Strange, isn't it, that we walk that way so infrequently?

Christ was the great encourager of men. "Simon, Satan is after you but I have prayed for you." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Christ knew the forces of good which his Father controlled. Christ knew that life to the man pure-hearted and humble-minded always moves on to happy issues. Christ knew that a man who believes in God and hates sin and is determined to serve Christ, cost what it will, can do wonders anywhere in the world, however high the wall that seems to impede his progress, and one step toward Christlikeness is to try and see life and men as he saw them. Then we shall quit forever the discouraging business.

When the wise is angry he is wise no longer.
—*The Talmud*.

Record of the Week

Calls

ANTHONY, CHAS. W., Farmington, Io., to Dickens. Accepts.
BALCOM, FRED'K A., Franklin, N. H., to Henniker.
BARRETT, MANDUS, Cresco, Io., to Union. Accepts.
BASSO, BELA, So. Norwalk, Ct., to Hungarian ch., Lorain, O. Accepts, and is at work.
BLAIR, ALLEN J., Tipton, Mich., to Lake View. Declines.
BRYANT, SEELYE, Canton, Mass., not Canton, O., to Middlefield, Mass. Accepts.
BUSHMAN, W. J., Andover, N. B., to Milltown. Accepts.
BUTLER, JOHN H., Somerset, Mich., to Second Ch., Salem. Accepts.
CARSON, HERMON, Montreal Coll., to Brigham, Quebec. Accepts, and is at work.
CLARK, ALLEN G., Brainerd, Minn., to become general missionary for northern Minnesota. Accepts, with headquarters at Bemidji.
DICKINSON, SELDEN C., recently of Mt. Vernon, O., to Eaton, Col. Accepts, and is at work.
DOUGLASS, TRUMAN O., Jr., Eagle Grove, Io., to Franklin, Neb.
EY, ALBERT B., Olivet Coll., Michigan, to supply Kalama and Carmel. Accepts.
FINK, GEO. F., Chicago Sem., to Hillside Ch., Colorado Springs, Col. Is at work.
GANLEY, WM., Waltsfield, Vt., to Canterbury, N. H.
GEARHART, CHAS. D., Newman's Grove, Neb., to Ainsworth. Accepts.
GOODSELL, DENNIS, Black Diamond, Cal., to Picard. Accepts.
HENDERSON, THOS., Echo Bay, Can., to Cooks, Isabella and Nahma, Mich. Is at work.
KYTE, JOS., So. Braintree, Mass., to Westford, Ct. Declines.
MARTIN, SAM'L A., Rowan, Io., to Orchard, Miles and Stillwater. Accepts.
MAXWELL, THOS. (M. E.), to Ionia and Bassett, Io. Accepts.
MCCOLLUM, GEO. T., Dundee, Ill., to Amboy. Declines.
MOORE, FRANK L., Edgerton, Wis., to New London.
PALMER, BURTON M., Beniela, Cal., to Sacramento.
PIERCE, LUCIUS M., Rockford, Io., to Mayflower Ch., Sioux City. Accepts, and is at work.
PURDON, D. W., Chebogue, N. S., to Kingsport. Accepts.
SHEAR, A. LINCOLN, Newton, Mass., to First Ch., Calumet, Mich. Accepts, to begin Dec. 1.
SPEARE, S. LEWIS B., Newton, Mass., not called to Calumet, Mich.
SPRAQUE, FRED'K P., Central Lake, Mich., to Thompsonville and Copemish. Accepts.
TODD, WM. E., New Lebanon, N. Y., to Key West, Fla. Accepts, and is at work.
TYLER, H. FAY, Plymouth Ch., Columbus, O., to Park Ave. Ch., Meadville, Pa. Declines, accepting call to First Ch., Norwood, N. Y.
WILLIAMSON, ALLEN, JR., Second Ch., Ashtabula, O., to North Ch., Columbus. Accepts.

Ordinations and Installations

LILLARD, THEODORE B., o. and i. First Ch., Savannah, Ga., Nov. 16. Sermon, Rev. H. H. Proctor; other parts, Rev. Messrs. W. A. Holloway, G. V. Clark, J. R. McLean, C. S. Haynes.
LOWRY, OSCAR and ROBERT McNAUGHTON, both of Moody Bible Institute, Chicago, o. at Fairmount, Ind., Nov. 19. Sermon, Rev. C. W. Choate; other parts, Rev. Messrs. A. L. Rowe, F. W. Raymond, J. C. Smith, E. D. Curtis, D. D., and Pres. A. P. Fitt of Chicago.
REED, LEWIS T., i. Canandaigua, N. Y., Nov. 20. Sermon, Rev. S. E. Eastman; other parts, Rev. Messrs. N. W. Bates, S. Mills Day, C. O. Eames and E. N. Packard.
SCHUMAKER, W., i. Pilgrim Ch., Creston, Io., Oct. 7. Sermon, Rev. C. A. Haskett.
TROWBRIDGE, JOHN P., i. N. Rochester, Mass., Nov. 18. Sermon, Rev. C. A. G. Thurston; other parts, Rev. Messrs. Joshua Colt, Rob't Humphrey, E. J. Ruliffson, F. B. Lyman, S. M. Cathcart, H. L. Brickett, G. W. Shaw and H. B. Dyer.

'Resignations

HEYWARD, JAS. W., Clear Lake, Io.
JONES, JOHN E., Harvey, N. D., to take effect Dec. 1.
LINDROOS, KARL A., Finnish churches of Ashtabula and Conneaut, O. Returns to his native land on account of his health.
STURTEVANT, J. M., Ravenswood, Chicago, Ill., in consequence of serious illness.
WEHRHAN, NELSON H., Big Rock, Io. Is studying at Grinnell.

Dismissions

HALE, EDSON D., Decoto, Cal., Nov. 6.

Personals

CLARK, EDWARD L., is at 193 St. Botolph Street, Boston. He is often called on for pastoral service by members of his former parish, Central Ch. He has finished a temporary engagement with

Plymouth Ch., Worcester, and is available for pulpit supplies.

Churches Organized and Recognized

FORT PIERCE, FLA., 15 members.
PULCIFER, WIS., 15 members.

Anniversaries

BOSTON, MASS., *Rosindale*, twelfth of organization Nov. 9, 10. Addresses by Drs. Asher Anderson and B. F. Hamilton.

RUSHVILLE, N. Y., Centennial Oct. 29. Historical papers by Rev. E. A. Hazeltine and others. Rushville is the birthplace of Ellsha Loomis, one of the first missionaries to the Hawaiian Islands, and of Dr. Marcus Whitman. Both were members of this church. Two nieces and other relatives of Dr. Whitman still live here, and many elderly people remember distinctly his home coming after his ride to save Oregon.

New or Unusual Features

CONCORD, N. H., *South*. A Business Men's Conference is enjoying its second season, holding sessions Sunday noon. Previous to the late election it listened to a discussion of prohibition, local option and compromise, by representatives of the differing theories of the management of the liquor traffic.—*First* has also organized such a conference recently, with a promising outlook.

GLOUCESTER, MASS., *Lanesville* has introduced a telephone connecting the church with the room of an invalid member, formerly belonging to the choir. The transmitter is removable to any part of the building. The young man reports: "I can hear as distinctly as if the words were spoken, or sung, in this room."

KANSAS CITY, KAN. The Ministerial Association has extended an invitation to the Methodist Protestant brethren to meet with it. These include Chancellor D. S. Stephens of the Kansas City University, president of the National Conference of that body.

Material Improvements

BRIDGEWATER, N. Y. New oak pews and furnace; exterior painted, interior painted and frescoed; addition built containing prayer and social rooms; expense about \$1,500, met mostly by subscriptions. Rededication service Oct. 19.

NORTHBIDGE, MASS., *Rockdale*. Debt paid; mortgage burned Nov. 7. Address by Rev. E. M. Bartlett.

TOLEDO, IO. Large surplus on hand instead of usual deficit at end of year. Cause, large increase in membership; effect, increase of \$100 in the salary of the pastor, Rev. J. A. Holmes.

WEBSTER, MASS. *First*, after closing three months for repairs, costing \$4,000 and including new roof, floor, refrescoed interior and rebuilt organ, was reopened Nov. 2, with historical sketch by the pastor, Rev. Andrew Campbell.

October Receipts of the A. M. A.

	1901	1902
Donations,	\$8,722.59	\$10,987.51
Estates,	1,456.24	609.73
Tuition,	354.25	516.19
Total,	\$10,533.08	\$11,793.43

The increase in donations is \$1,944.92, and in tuition \$161.94, and a decrease in estates for current work of \$846.51, net increase \$1,260.35.

THE OLD RELIABLE



ROYAL
BAKING
POWDER
Absolutely Pure

THERE IS NO SUBSTITUTE

Evangelism in Lowell

To one returning to the City of Spindles after an absence of months nothing is more evident than its growing spirit of evangelism. This is only natural at First Church, where the well-known evangelist, Rev. Ralph Gillam, is steadily pursuing methods which have succeeded elsewhere under his vigorous leadership. These have seemed to many especially well fitted to follow the earnest and devoted efforts of Dr. Warfield, and the church has indeed reaped an abundant harvest. In the three communions since Mr. Gillam's coming forty-five church members have been added, and both the prayer meeting and the Sunday evening service have felt the power of the movement.

At Elliot Church the same earnest interest is apparent. Rev. E. V. Bigelow believes that the heart of man will respond as readily to the simple gospel as to any sensational effort, and his church is steadily seconding his efforts. Special attention is given to music, and a gifted soloist is engaged for the prayer meeting, while the regular quartet is supplemented Sunday evenings by a choir of young people for whom the church provides an able instructor.

First Trinitarian is always filled with the evangelistic spirit, which just now appears in increased effort for the city's foreign population. The Syrian Colony has been largely increased of late and an unusual proportion are children of our mission stations in Syria and Egypt. For some time Rev. G. F. Kennigott and his fellow-workers have been trying, by special service and social kindness, to bring these into church fellowship; and when they found among them a son of a Syrian pastor, both educated and consecrated, measures were at once taken to secure his services as a gospel worker among his own people. The Lawrence Syrians connected with Rev. W. E. Wolcott's church were interested, and now services for Syrians are regularly held in both churches, one half of Sunday and also of the week being given each place. The Lowell attendance averages over fifty, two-thirds of whom remain to Sunday school.

Mr. Kennigott celebrated the tenth anniversary of his settlement by a re-installation service, at which the sermon was preached by Prof. G. F. Moore, and other parts were taken by the local pastors. The church also gave the pastor and his wife a public reception, which served to show the high esteem in which these enthusiastic workers are held. Mr. Kennigott's unusual success with his Junior C. E. Society has naturally led to his selection as president of the state Junior organization, and he has lately accompanied Father Endeavor Clark in his tour of the state, calling upon all the friends of the society for deeper consecration and more enthusiasm in soul winning.

Outside the city the evangelistic movement has found special response in Hillside Church, Dracont, where Rev. J. A. McKnight has been assisted by Miss Francis in a series of meetings lasting a month, which have resulted in notable quickening of church activities and a number of conversions.

Rev. T. C. Welles, pastor of Highland Church, has added largely to the attractiveness of the services by forming a children's choir of fifty voices. Success in this has led to the formation of a choir of young people, who are thus trained to participate in church work. An evident increase in attendance has already resulted.

The French Church, encouraged by the interest awakened through celebrating the twenty-fifth anniversary of the pastor's settlement, has provided for long needed repairs on the house of worship.

G. H. J.

Biographical

COL. THOMAS J. BORDEN

By the death of Colonel Borden, Nov. 21, the Central Church of Fall River loses one of its most influential members, who has been identified with it for more than half a century. He was born in Fall River, March 1, 1832, and with the exception of time spent in a course of study at Lawrence Scientific School, Cambridge, lived there until his death. He was one of the most prominent business men of southeastern Massachusetts, of unblemished integrity and earnest Christian character, and widely known among Congregational churches. He had been for many years a corporate member of the American Board. He leaves a wife and three daughters.

Instruction does not prevent waste of time or mistakes; and mistakes themselves are often the best teachers of all.—Froude.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 1, 10.30 A. M. Subject, Training for the Ministry. Discussion to be opened by Drs. F. A. Noble and A. H. Plumb.

Marriages

The charge for marriage notices is twenty-five cents.

PAINE-HALLIDAY—In Danielson, Ct., at the home of the bride's mother, Nov. 5, by Rev. S. A. Mathews, Hon. J. M. Paine and Agnes C. Halliday, all of Danielson.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

MERRILL—In Exeter, N. H., Nov. 18, Mrs. Abigail Rollins, widow of Phineas Merrill of Stratham, in her 93d year.

POLLOCK—In Danville, Canada, Nov. 16, Bessie Hamilton, wife of Rev. A. F. Pollock.

SUSAN TAYLOR HOWARD

Miss Susan T. Howard died Thursday morning, Oct. 30, at the home of her brother, Luther G. Howard, in North Reading.

Her death was very sudden and unexpected by all her friends, and probably so to herself, as she did not realize she needed a physician and passed away as if going to sleep, those watching her not realizing she was going, enjoying life herself to almost the last moment and enjoyed by all her friends and acquaintances. Cause of death, apoplexy.

The deceased was one of the twin daughters of John Howard and Nancy Caldwell Howard of Lunenburg, Mass., and was born in 1830. When about twenty years of age the twins went into their brother's (J. Augustus Howard's) thread store in Manchester, N. H., to assist him, making their home with a Mrs. Simonds for a long time, to whom they were greatly attached. Afterwards they took the business and carried it on with great success, until about nine years ago, when they sold out to one of their clerks, Mr. Hardy, but resided in Manchester until the death of one of them about eight years ago, since which time Miss Howard has lived with her friends in Providence, R. I., and at her home in Lunenburg, Mass. Her age was seventy-two years, eight months.

In her will the following public bequests are made: To the Congregational church in Lunenburg \$4,000; to the town of Lunenburg \$2,000, to be used for the poor; to the town library of Lunenburg \$500; to the Children's Home in Manchester, N. H., \$4,000.

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not be without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." MISS ADA DORTY, Sidney, Iowa.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them.

J. S. Waterman & Sons,
FUNERAL UNDERTAKERS
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2030 and 2032 Washington St.,
Adjoining Dudley St. Terminal
Personal attention given to every detail. Chapel
and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

"It sheds a glare of light upon many obscure verses in the King James version."

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is being accepted wherever the English language is spoken. This is the only edition authorized by the American Revision Committee, whose attestation appears on the back of the title-page.

"The standard translation of the Bible for the English-speaking world."—*Sunday School Times*.

"The most excellent translation of the Holy Scriptures ever published in the English tongue."—*The Interior*.

With references and topical headings prepared by the Revisers.

Long Primer 4to, White Paper Edition, prices \$1.50 to \$9.00.

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SMALLER EDITION JUST PUBLISHED, as follows:

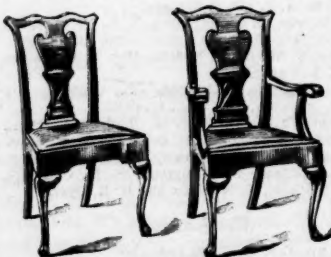
Bourgeois, 8vo, White Paper Edition, prices \$1.00 to \$7.00.

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COLONIAL

It is a long time since we said anything about Dining Chairs.

The fact is that we already have nearly all the trade of Boston in this one line. It is curious that persons will always come here for chairs, even though they have bought other goods from some friend elsewhere.

We show hundreds of styles of chair frames, and sell more chairs probably than all other furniture houses in Boston combined. Our prices are very low and you are sure of good construction. A flimsy chair is a dangerous piece of furniture.

Here is one of our Colonial designs, chosen at random from our stock. The lines show a splendid appreciation of what a Dining Chair ought to be. Canal St. prices.

PAINE FURNITURE CO.

WALL PAPER, RUGS and FURNITURE

48 CANAL ST., BOSTON.

In and Around Chicago

The Theological Seminary and Its Needs

Monday morning was seminary morning at the Ministers' Meeting. Dr. George, the first speaker, simply dwelt upon the need of larger funds to make up for diminished revenues and of deeper interest on the part of ministers in the securing of the right kind of young men as theological students. Dr. Gunsaulus compared the income of the seminary with that of Armour Institute, a purely technical school. Here \$120,000 annually are required and a single railway stands ready to take into its service each senior class as it graduates. In order to meet the wants of young men thus disciplined and of other young men disciplined with equal thoroughness in other schools, and of those entering the professions of law and medicine, Dr. Gunsaulus insisted upon the need of a thorough preparation of the minister in his technical school, and especially of careful training in psychology. Rev. Campbell Morgan said that he had never enjoyed the privilege of study in a theological college and had constantly lamented his failure to do so, but yet insisted that more important than any training is the conviction on the part of the young man that he has been called to his work by the Spirit of God. He thought also that the training of the minister should be entirely distinct from that of other professions, that the seminary should not become part of a great university, that its purpose should be to teach men how to give the message of eternal life.

Dr. Pearsons's Offer to the City Missionary Society

The last meeting of the Congregational Club was set apart as City Missionary evening. The attendance was large. It was ladies' night. There was a good program. Inasmuch as the society has now completed the twentieth year of its existence the speakers were expected to keep that fact in mind. During that time eighty churches have been organized, of which sixty-nine are now alive and flourishing. Nineteen of these churches are among foreigners and of these churches eleven are self-sustaining. During these twenty years over \$71,000 have been contributed by these missionary churches in benevolence, nearly \$12,000 of the amount to the American Board. The needs of the society are to meet the demands of the first Bohemian, the first Polish, the second German, the third Italian and the fourth Irish city in the United States. Mr. E. H. Pitkin, in speaking of City Missions and the City, traced the history of the work which his church, the Second of Oak Park, has done in caring for the Ewing Street Mission, and Dr. J. W. Fifield of Days in Chicago and Their Deeper Lessons. Professor Curtiss set forth the need of a forward movement, and Dr. Berle made it clear

that the city Christian church is the assurance of successful civilization. In connection with the address of Professor Curtiss a letter from Dr. D. K. Pearsons was read, in which he proposed to make his contributions reach the sum of \$50,000 as soon as the society secures \$100,000 from other sources. The club advised the society gratefully to accept the conditions on which Dr. Pearsons makes his gift, that the money be secured by Jan. 1, 1904, and that a committee from the club be appointed to aid the society in obtaining the money. It is believed that the society has come to a crisis in its history, that it must and will go forward and do work on a larger scale than ever, and that in order to do this an endowment is indispensable. Hearty words of appreciation for what Dr. Armstrong has done, the superintendent from the beginning, were spoken and the club spontaneously gave him a Chautauqua salute.

Home Missionary Conference

At the invitation of the directors of the Illinois Home Missionary Society, many of the ministers working under its auspices in the state met in the seminary chapel Tuesday and Wednesday of this week, in order to confer in reference to their work and the special difficulties and needs of their fields. Hon. T. C. McMillan, president of the society, occupied the chair Tuesday, and Professor Curtiss Wednesday. The address of welcome was given by Dr. James Tompkins, the superintendent, who was followed by Professor Mackenzie in an address on a Preachable Theology, and by Professor Chamberlain on Hints as to Public Worship. Of special interest were the hours in each session of the two days set apart for five-minute reports from the field. These brought out the difficulties and encouragements there encountered. Tuesday afternoon there were addresses by Dr. Loba on the Minister and Himself, and by Dr. Berle on the Minister and His Parish. Wednesday morning Dr. George spoke of the Equipment of the Minister Needs, and Professor Taylor of the Minister and Public Service. In the afternoon Dr. Barton pointed out the relation which the minister ought to have to his books, Dr. Bartlett the attitude he should take with reference to his sermon. The final conference, on problems of the field, was opened by Rev. L. O. Baird of Ottawa, and the first by Rev. F. L. Graff of Champaign. Rev. Campbell Morgan preached a sermon of great power Tuesday evening with special reference to the needs of this conference, and Wednesday evening the visiting brethren were sent to the prayer meetings of the various churches to speak of their fields, their needs and their aims. The conference was very interesting and cannot fail to do a great deal of good. Men who labor in the city have little idea of the lonesomeness of their brethren in the country, or of the financial burdens which most of them carry. Perhaps all these difficulties would be lessened, if not entirely removed, were it always kept in mind that the first object of the home missionary, as well as of the city minister, should be the conversion of the men and women among whom he labors, in this way creating in their minds an interest in the church of which he is pastor.

Mr. Morgan's Meetings

Those held this week in McVickers Theater in the center of the city, chiefly for men, have been largely attended. They have been held at noon and at 3:30 p. m. At noon gospel topics have been treated, in the afternoon topics relating to Christian ethics. Evenings Mr. Morgan has spoken in the Church of the Covenant (Presbyterian) on the North Side. Mr. Fitt, who has these meetings in charge, thinks that they are accomplishing all that could have been anticipated.

Chicago, Nov. 22.

FRANKLIN.

Consider well the proportion of things. It is better to be a young June-bug than an old bird-of-paradise!—Mark Twain.

A TEST EXPERIMENT.

Peculiar Power Possessed by a New Medicine.

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take, and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets, and it is claimed that one of these tablets or lozenges will digest from 300 to 3,000 times its own weight of meat, eggs and other wholesome food. And this claim has been proven by actual experiments in the following manner: A hard boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety-eight degrees (or blood heat); one of these tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion, but scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headache, sleeplessness, pains in chest and under shoulder blades, extreme nervousness as in nervous dyspepsia, but they all have same cause, failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both by digesting the food for it, and in a short time it is restored to its normal action and vigor. At same time the tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as, for instance, the following:

After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected benefit that I wish to express my sincere gratitude. In fact, it has been six months since I took the package, and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was Chronic Dyspepsia and absolutely incurable, as I had suffered twenty-five years. I distributed half a dozen packages among my friends here, who are very anxious to try this remedy.

MRS. SARAH A. SKEELS.
Lynnville, Jasper Co., Mo.

Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full-sized packages.

A TUG OF WAR.

Coffee Puts Up a Grand Fight.

Among the best of judges of good things in the food line, is the groceryman or his wife. They know why many of their customers purchase certain foods.

The wife of a groceryman in Carthage, N. Y., says: "I have always been a lover of coffee, and the more I drank a great deal of it. About a year and a half ago, I became convinced that it was the cause of my headaches and torpid liver, and resolved to give it up, although the resolution caused me no small struggle, but Postum came to the rescue. From that time on, coffee has never found a place on our table, except for company, and then we always feel a dull headache throughout the day for having indulged."

When I gave up coffee and commenced the use of Postum I was an habitual sufferer from headache. I now find myself entirely free from it and, what is more, have regained my clear complexion which I had supposed was gone forever.

I never lose an opportunity to speak in favor of Postum, and have induced many families to give it a trial, and they are invariably pleased with it." Name given by Postum Co., Battle Creek, Mich.

Connecticut Valley Conferences

Frank in lately met with Second Church, Greenfield, Mass. The enrollment was large, nearly every church being represented. Dr. Lyman Whiting preached. President Harris of Amherst gave a strong evening address on the powers of the age to come. The church utilizing its spiritual forces, enlarging its constituency and molding public opinion was the theme of papers by Rev. Messrs. E. D. Gaylord, J. A. Hawley and C. T. Hoffman, all recent accessions to the county. Tributaries to individual prety were treated by Rev. W. S. Anderson and there were addresses by several "benevolent secretaries." Lacking funds to support a county missionary the conference proposes to enlarge the committee on the churches to act as a partial substitute.

Hampshire's meeting was at Southampton in October. Rev. S. A. Barrett spoke of readjustments in religious teaching; Dr. G. N. Webber on things that cannot be shaken; and Rev. R. M. Woods on the forward movement in missions. Practical methods in Sunday school work, social work for boys and training suited to contrasted temperaments were discussed by C. H. Tucker, Rev. Calvin Keyser and Rev. C. H. Hamlin. Rev. Raymond Calkins spoke on the improvement of the spiritual life in the churches. Secretary Barton was the missionary speaker. It is hoped to enlist all Christian forces in western Hampshire for co-operative work on the Berkshire plan.

FOOD FOR A YEAR,

Meats.....300 lbs.
Milk.....240 lbs.
Butter.....100 lbs.
Eggs.....27 doz.
Vegetables.....500 lbs.

This represents a fair ration for one man for one year.

But some people eat and eat and yet grow thinner. This means a defective digestion and unsuitable food. To the notice of such persons we present Scott's Emulsion, famous for its tissue building. Your physician can tell you how it does it.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

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CHAS. E. GIBSON, 131 State Street,
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6% MONEY CAN BE SAFELY
Invested in sums of \$1,000 to \$5,000 in Kansas City real estate mortgages. I attend to collections of interest on old loans and the making of new ones. I invite correspondence from conservative investors. Refer to Western Exchange Bank or National Bank of Commerce, Kansas City.
J. W. HACKETT,
202 Arlington Building, Kansas City, Mo.

Securities

That yield 6% net without deductions.
High grade first mortgages on improved realty in Salt Lake City and the irrigated farming land tributes have been our successful specialty for fourteen years. Full information on request. References given.
F. E. MCGURRIN & CO., Investment Bankers,
88 W. 2nd South St., Salt Lake City, Utah.

5% FARM MORTGAGES
on Iowa and Missouri Real Estate.
Full description on application. If interested write to B. H. Bonney, Unionville, Mo.

INVESTMENT BONDS Bearing 4 to 6 per cent. issued by Counties, Cities, Towns and other Municipalities in the Middle West always for sale. Choice bonds netting the small as well as the large investor 5 per cent. and sometimes more a specialty. Many others have invested in these bonds satisfactorily. Why not you also? 37 years' experience. Highest references. Write promptly and get particulars.
GEO. M. BRINKERHOFF, Springfield, Illinois.

Hampshire East next convened at Amherst. Rev. J. C. Andrus described the evangelistic church. A. L. Hardy and Rev. J. W. Lane discussed church membership. Rev. A. E. Colton and Rev. A. B. Patten dealt with missionary themes and the sermon was by Rev. J. P. Manwell on the glory of service.

Hampden held a largely attended meeting at Monson Nov. 5, 6. Church reports were optimistic. Scarcely any have decreased in membership, while a dozen have made net gains of ten or more, four Springfield churches gaining 125. Much material progress was also noted. Work for New England's foreign born was presented by five speakers, who considered the French, Swedes, Poles, Bohemians and the French-American college. Secretary Colt opened the discussion which followed. Rev. D. B. Pratt and Rev. N. M. Hall read valuable papers on qualifications for the Christian ministry and the evangelism for the present age. Professor Ballantyne started a vigorous discussion by his address on how to teach the Bible in the Sunday school. The sermon was preached by Rev. W. C. Gordon.
H. L. B.

Grand Rapids' New Pastor

Dr. Robert W. McLaughlin, who goes from a term of five years' effective service at Kalamazoo to the First or Park Church of Grand Rapids, is already a trusted leader of the denomination in Michigan, and from the new vantage ground will be heard from in the larger national field. For half a century



REV. ROBERT W. MCLAUGHLIN

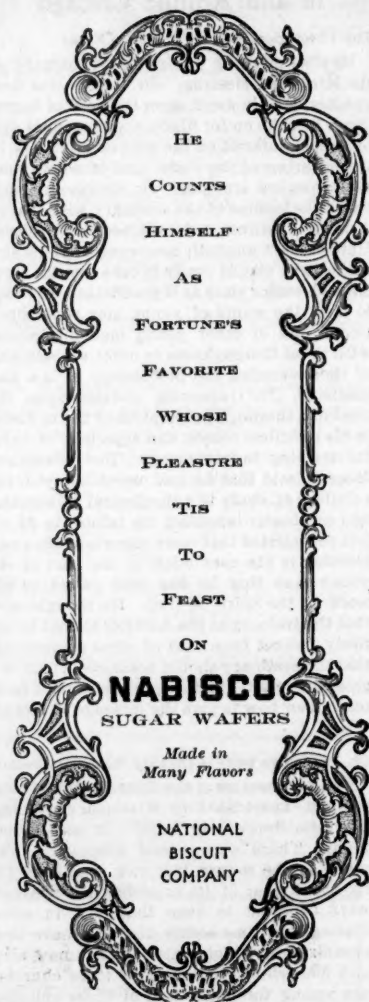
Park has been a "mother" church in Western Michigan, the counsel of its ministers and its able laymen has been eagerly sought, and Dr. McLaughlin is specially well equipped to carry on this most useful service. He is a virile preacher, poetic, eloquent, unsensational, sane, courageous, convincing, evangelical. He is a manly man, yet pious. His outlook is to the future, with due reverence for past achievement. He loves men, is an uncompromising optimist and a most agreeable companion. "An 'e doesn't advertise," to quote Kipling.

Park Church has been served by pastors who have remained during long terms of service. This is due somewhat to the quality of the pastors, but chiefly to the harmonious spirit of the church and its absolute democracy. The committee which chose Dr. McLaughlin consisted of about thirty men in many walks of life and of greatly varying temperaments and possessions. But after a thorough canvass and discussion, they reached this conclusion with absolute harmony and without bearing a candidate. The church has earned the right to have the best possible service, and in its new pastor, now in the prime of his strong manhood, will have that service.
D. F. B.

Russian peasants are reported as carrying their devotion to Father John of Kronstadt so far as to compel him to take drastic measures to disillusionize them. Portraits of him are used as ikons and are worshiped accordingly, and there are some who say that he is Jesus Christ come to earth again. Others say that he is Elijah reincarnate, and these have banded themselves together in a sect.

The Infant

takes first to human milk; that failing, the mother turns at once to cow's milk as the best substitute. Borden's Eagle Brand Condensed Milk is a cow's milk scientifically adapted to the human infant. Stood first for forty-five years.



10,000 RUGS

We have the names of people for whom we have made over 10,000 rugs from

OLD CARPETS.

and here is a sample of what they say.

"I have used these rugs three (3) years, hard wear, and they are like new yet, with the exception of the fringes."

A lady in Vermont.

We can assure better work and greater satisfaction on the next 10,000 rugs.

Write for particulars.

LEWIS BATTING CO.
Walpole, Mass.

HOME INSURANCE COMPANY
OF NEW YORK.

OFFICE: 119 BROADWAY.

NINETY-EIGHTH SEMI-ANNUAL STATEMENT, JULY, 1902.

SUMMARY OF ASSETS.

Cash in Banks.....	\$634,686.54
Special Deposits in Trust Companies.....	430,586.48
Real Estate.....	1,608,892.06
United States Bonds.....	2,050,000.00
State and City Bonds.....	1,364,500.00
Railroad Bonds.....	1,285,925.00
Water and Gas Bonds.....	97,500.00
Railroad Stocks.....	6,062,550.00
Gas Stocks.....	109,000.00
Bank and Trust Co. Stocks.....	508,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	124,550.00
Premiums uncollected and in hands of Agents.....	991,446.48
Interest due and accrued on 1st July, 1902.....	50,562.87
	\$15,918,449.43

LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	5,405,511.00
Unpaid Losses.....	718,796.65
Unpaid Re-insurance, and other claims.....	675,454.43
Reserve for Taxes.....	50,000.00
Net Surplus.....	6,068,687.55
	\$15,918,449.43

Surplus as regards Policy-holders

JOHN H. WASHBURN, President.
ELBRIDGE G. SNOW, Vice-President.
FREDERIC C. HUSWELL, 3d Vice-Prest.
MANUEL H. A. CORREA, 3d Vice-Prest.
AREUNAH M. BURTIS, Secretaries.
WILLIAM H. CHENEY, Secretaries.
HENRY J. FERRIS, Asst. Secretary.

New Hampshire Broadside

[Continued from page 796.]

A Good Record at North Conway

Rev. Pemberton H. Cressey has just closed a four years' pastorate at North Conway, which has strengthened the church spiritually and temporally. He has enlisted the sympathy of all classes, including summer visitors and outside friends, and all working together have paid the debt which has burdened the church for fifteen years and built a beautiful parsonage adjacent to the house of worship. The church has never been so well equipped since its founding in 1778. It parts with him with great reluctance, knowing it will be difficult to fill his place. The dismissing council passed strongly appreciative resolutions. Mr. Cressey goes to Cambridge, Mass., for rest.

A Centennial and a Rededication

Two events a little out of the ordinary have recently taken place in southern New Hampshire. First came the observance of the centennial anniversary of the settlement of Humphrey Moore over the Milford church, where he was pastor for thirty-four years, shaping the policy of the town in agricultural as well as in religious affairs. Of a genial temperament he was in demand on public occasions in many near-by towns. Called to offer prayer at some public gathering of a secret organization of which he was not a member, he began thus: "O Lord, we pray for—we know not what. If it be good, bless it; if it be bad (he lisped a little), cut it." Such a man could do this without offense. On Oct. 13 special services were held, in which many citizens took part. The program included the reading of the first sermon Dr. Moore preached after his ordination.

The other event was the rededication of the meeting house in Amherst, Nov. 9. Some months ago Mr. James W. Towne of East Orange, N. J., a former resident, asked the privilege of repairing, improving and refurnishing the interior of the church building. Erected in 1774, it has several times been repaired, but hardly ever so much expended to make it a beautiful place of worship as now, \$3,000-\$4,000, all the free gift of Mr. Moore. A fine Brussels carpet covers the floor, the walls and ceiling are covered with a steel sheathing, delicately tinted; new circular pews of oak and elm, upholstered with the softest of cushions, pulpit and choir platform in quartered oak panelling, a rich pulpit set and a costly chandelier replace the old. The vestibule was entirely refitted and carpeted, with a glass partition between it and the body of the house, adding light as well as attractiveness.

On the morning of Nov. 9, Rev. A. J. McGown, who has just completed seventeen years of service with the church, preached an appropriate sermon. Evening brought the dedicatory prayer, and addresses on The Meeting House: Its Meaning,

RAYMOND & WHITCOMB'S TOURS

ALL TRAVELING EXPENSES INCLUDED

A PARTY UNDER SPECIAL ESCORT WILL LEAVE BOSTON JANUARY 29 IN AN ELEGANT TRAIN OF VESTIBULED PULLMAN SLEEPING CARS, WITH DINING CAR, FOR A THIRTY-FIVE DAYS' TOUR THROUGH THE SOUTHERN STATES AND

OLD MEXICO

Ample time will be given to all the leading cities and places of historic and picturesque interest in Mexico, including the Wonderful Tampico Division of the Mexican Central Railway, a Week in the City of Mexico, and a Four Days' Trip over the Vera Cruz Railway.

On the same date there will be a party for a seventy-two days' tour through

Mexico and California

going via New Orleans and returning via Colorado.

Special Cruise to the West Indies, January 15.

Railroad and Steamship Tickets to all points.

Send for our illustrated Mexican circular.

RAYMOND & WHITCOMB CO.
305 Washington St., opp. Old South Church, Boston.
25 Union Square, New York.
1005 Chestnut Street, Philadelphia.

Appointments, Decorum Therein, Reminiscences, Merits of the Old-fashioned Meeting House.

S. L. G.

An Exchange of Colors

BY ALONZO AMES

Yale's color is blue, I hear it said,
And a crimson red is Harvard's hue;
Yet Harvard returned to Cambridge blue,
While Yale was painting New Haven red.

The Church Prayer Meeting

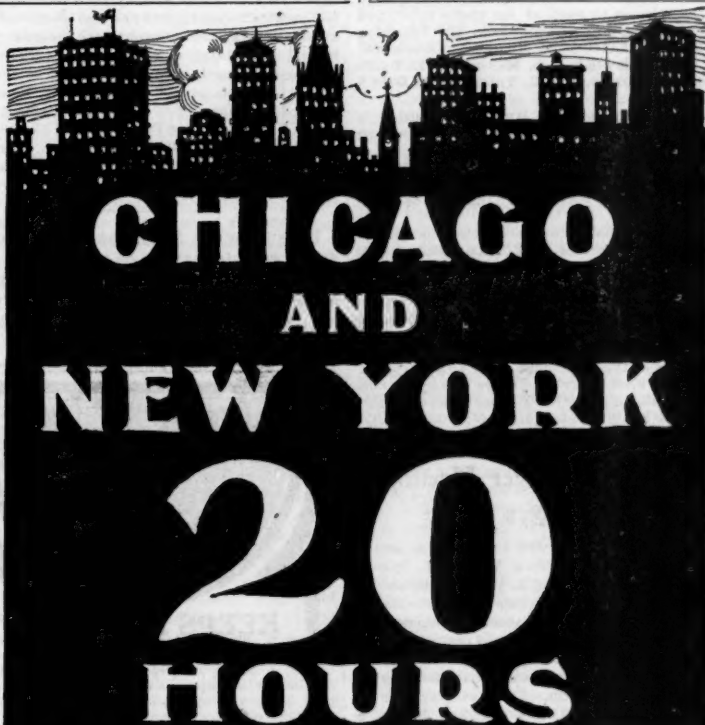
Topic, Nov. 30-Dec. 6. The Consecration of the Body. Rom. 6: 1-23; Gal. 5: 13-26; 1 Cor. 9: 16-27; Ps. 36: 1-12.
Special temptations—Idleness, sensuality, gluttony, abuse of stimulants. How shall we make the body a good servant?
[For prayer meeting editorial see page 781]

A COMMON TROUBLE.

Cured Without Cutting, Danger or Detention from Work, by a Simple Home Remedy.

A PRICELESS BOOK SENT FREE FOR THE ASKING.

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.



CHICAGO AND NEW YORK 20 HOURS

"20th Century Limited"

A train for busy people Saves a Day

You can transact a half day's business in Chicago and get to New York next morning in time for a full day's business in that city—and vice versa.

If there is any truth in the old adage—"Time is money"—the service of the "20th Century Limited" will make it good.

Five Sumptuous Cars—affording all the conveniences of the leading hotels. Leaves Chicago, daily, 12:30 P. M.—Arrives New York, 9:30 next morning. Leaves New York, daily, 3:45 P. M.—Arrives Chicago, 9:45 next morning.

Lake Shore & Michigan Southern Ry. and New York Central R. R.

For "Book of Trains" or information about travel over the Lake Shore, address, A. J. SMITH, G. F. & T. A., Cleveland, Ohio.

DOMINION LINE FAST TWIN SCREW SERVICE

Boston—Queenstown—Liverpool

MERION, Wed., Dec. 10, 2 P. M.
Saloon, \$50 upward, third class at low rates.

TO MEDITERRANEAN DIRECT

AZORES, GIBRALTAR, GENOA, NAPLES

VANCOUVER, Sat., Nov. 29, 10 A. M.; Jan. 10.
NEW ENGLAND, Sat., Dec. 6, 2 P. M.
CAMBROMAN, Sat., Jan. 31, Noon; Mar. 14.

Saloon, \$60 and \$75 upward. 2d Saloon, \$50.

TO ALEXANDRIA, EGYPT

Via Gibraltar, Algiers, Genoa and Naples.
COMMONWEALTH, Sat., Jan. 3, 1 P. M.; Feb. 14.
NEW ENGLAND, Sat., Jan. 17, 1 P. M.; Feb. 28.
Company's office, 77 State Street, Boston.

WEST INDIES MID-WINTER CRUISE.

The Dominion Atlantic Ry. S. S. Line R. M. S. Prince Arthur will leave Boston, Jan. 15, for a 30-day cruise to the West Indies. Landings will be made at Martinique and St. Vincent (British), St. Thomas (Danish), Kingston (English), Santiago (Cuba) and Nassau in the Bahama Islands. Rates, including every expense, \$100 and upward. For particulars address J. F. Masters, N. E. Supt., 228 Washington St., Boston.

The Tampa Church Trouble Again

The trouble involving the First Church of Tampa, its pastor, Rev. F. M. Sprague, and the Florida Association has also involved the Hampden Association of Massachusetts by reason of Mr. Sprague's membership in that body. Hampden's connection with the case was the subject of an all-day session Nov. 11, and the following result was reached with nearly unanimous consent of the large number of members present.

1. Rev. Franklin M. Sprague is a member of the Hampden Association.

2. As his church and pastorate are in Florida the Florida Association can give or withhold fellowship from the church and pastor, but his standing as a member must be determined by us.

3. In view of the conflicting reports that reach us from Florida we recommend that a mutual council be called, not later than Dec. 11, 1902, by the First Church of Tampa, Fla., to be constituted as follows: Five churches to be named by the First Church of Tampa and five by the State Association of Florida. At least three of the above mentioned churches chosen by each of the above mentioned parties must be Florida churches. The following five brethren, members of Hampden Association, shall also be invited: Rev. Messrs. F. L. Goodspeed, P. S. Moxom, J. L. R. Trask, G. W. Winch, S. H. Woodrow.

4. That all the points at issue be submitted to this council and that all parties agree to be governed by its findings.

5. If charges made against Rev. Franklin M. Sprague are sustained by such a council Hampden Association will be governed by the facts as ascertained.

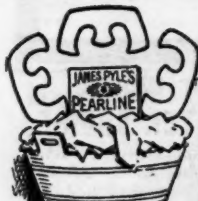
6. In recommending the above action the Hampden Association hereby records its profound conviction that such a mutual council is, according to Congregational polity, the proper and orderly method of procedure of settling this difficulty, and that the case of the party refusing to accede to the request for such a council will be weakened by such refusal.

7. Copies of this statement shall be sent to the clerk of the First Church of Tampa and to the committee appointed by the State Association of Florida to have the matter in charge. LONG.

Suggestive Prayer Meeting Topics

Among the many lists which come to us, two of the latest and best are from Rev. H. L. Pyle of Watertown, N. Y., and Rev. A. V. Bliss, Ludlow, Vt. We do not mean to give topics and references in full; if we did it would discourage independent thought. But these hints will help pastors to work out interesting courses for themselves.

Mr. Bliss groups his topics under the heading: A Season of Great Things. Three evenings are devoted to Nine Great Hymns, including Jerusalem the Golden, O Mother Dear, Jerusalem, Battle Hymn of the Republic, and Lead, Kindly Light. Then come Great Books—of the Bible. In December Great Festivals are considered, closing with Christmas exercises. January brings the discussion of Great Problems of significance and value, including the relations of the Church to Laborers, Business, Schools, Politics. Great Christian Statesmen will be presented at the February meetings and Great Preachers of Righteousness furnish inspiration for those in April. The group for March, Four Points of Congregationalism, was developed thus: Independence: The Fatherhood of God. Fellowship: The Brotherhood of Man. Missions: The Saviourhood of Christ. Education: The Leadership of the Spirit.



GREAT EASE

with Pearl Line washing—no possible harm. Points that put PEARLINE above every

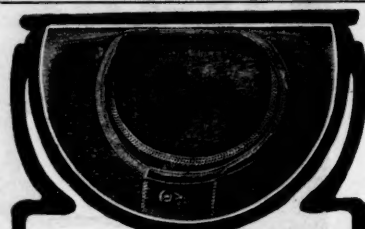
other washing medium. Plenty of things make washing easy, but are ruinous to the clothes. Plenty are harmless enough, but hard to wash with. Wash in common sense way—soak out the dirt, with little or no rubbing. PEARLINE'S way. 669 Proved by Millions

Mr. Pyle's subjects are peculiarly timely and well wrought out. The first series is called The Workmen in the Master's Workshop; and sub-topics include: The Master Workman and the Workmen, the Apprentice, the Workshop, Material, Tools and equipment; Capital and Labor, Labor Union, Strikers; Promotion and Pay Day. His later series, on The School of Christ, considers the Faculty, Curriculum, Conditions of Entrance, Text Book, Student Life and the Best Things Students in this School Receive. Among the Courses of Study specified, besides those one would expect to find treated in the Bible, it is interesting to find these and to note the passages referring to them: Language, Literature, Music and Art; Domestic Science, Law, Medicine, Psychology, Mathematics, Science, Church Government.

Tried, Proved, Commended

A plan which has been tried, proved successful and received hearty commendation is worthy of careful consideration. This applies to the "pastors' plan" for introducing *The Congregationalist* to new readers. It has already been used by nearly 100 pastors in eight states and has given universal satisfaction, both in regard to the methods of our special representative and the value of the results. Among the churches, with the number of new subscribers in each, are: West Somerville, Mass., 25; Cliftondale, Mass., 50; Hyde Park, Mass., 20; Barre, Vt., 19; Newton Center, Mass., 15; Dedham, Mass., 14; Whitman, Mass., 12; Sharon, Mass., 10; Camden, N. Y., 13; Portland, Me., 11; Bradford, Mass., 10; Newburyport, Mass., 12.

Take time for facts; take time, too, for flight; get information, get inspiration. That five and three are eight is a thing to know, but it is not remarkably inspiring. It needs the imaginative to balance the practical.—E. T. Fairbanks.



KEEPS ITS SHAPE

Wright's Health Underwear is made loop on loop—much like old-fashioned knitting. It keeps its shape under all conditions of hard wear and frequent laundering, and the loops that make the Fleece of Comfort will never mat. This fleeced interior of

WRIGHT'S Health Underwear

takes up the perspiration quickly, keeps in the body heat, but allows perfect ventilation without chill. This is why the wearer of Wright's will not readily "catch" cold. Costs no more than the other kind. Our valuable book, "Dressing for Health," free.

WRIGHT'S HEALTH UNDERWEAR CO.

75 Franklin St., NEW YORK

SCROFULA, with its swollen glands, running sores, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.

THE good that Mellin's Food does lives after it. It equips the infant fed upon it with firm flesh, strong limbs and all the other requisites of a sound body. He who starts out in life in a state of perfect health has capital to draw upon through all his future.

THE OVERLAND LIMITED.—Most luxurious train in the world. Less than three days Chicago to California via Chicago & North Western Ry. Daily 8 P. M. Electric lighted throughout. Compartment and drawing room sleeping cars, observation, Buffet-Library and dining cars through without change. All the luxuries of modern travel. For illustrated booklet on California apply to your nearest ticket agent or address W. B. Kniskern, P. T. M., 22 Fifth Avenue, Chicago, Ill.

Nobody else apparently dares put his name on his lamp chimneys.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

Church Organs

Six second-hand church organs are now for sale at reasonable terms. For all practical purposes they are as good as new. They can be seen and tried in the churches where they are now in use. Prices range from

\$500.00 to \$2,000.00

HUTCHINGS, VOTÉY ORGAN CO.
23 Irvington St., Boston, Mass.

BLMYER BELL CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The U.S. BELL CO., Hillsboro, O.

WORLD'S GREATEST BELL FOUNDRY Estab. 1887. Church, Peal and Chime Bells. Large Superior Bells and 1/2 Tuba. Write for Catalogue to E. W. VANDERCOCK, Buckeye Bell Foundry, Cincinnati, O.

MENEELY & CO. The World Famous Waterville, West Troy, N. Y. Only Highest Grade CHIMES, PEALS, CHURCH BELLS, &c. The Old Menzies Foundry, Estab. by And. Menzies, 1834.

CHURCH SEATING. Pews, Assembly Chairs and Pulpits. Our attractive designs are also durable, comfortable and aid to better listening. Free catalogue. American School Furniture Company, Salesroom, 19-21 W. 34th Street, New York

Distinguishing Features of the THOMAS INDIVIDUAL COMMUNION SERVICE



SERVICE CO., Box 332, Lima, O.

COMFORT DURING MEALS.—No furniture house in this country has done more to contribute to table comfort than the Paine Furniture Company of this city, for they are responsible for the designing of hundreds of the best and most comfortable dining chairs ever devised. This is the one place where dining room furniture can be most advantageously purchased. Their assortment of dining chairs is almost unlimited.

A DELIGHTFUL MEXICO TOUR.—The first party of the season for a comprehensive tour through the republic of Mexico will take its departure from Boston Thursday, Jan. 29, under the direction of the Raymond & Whitcomb Company, whose tours through Mexico for the past eighteen years have been so deservedly popular. These tours afford exceptional advantages for intelligent and leisurely sight-seeing. Special vestibuled trains, with dining cars, are employed, interpreters and guides are provided, and all the important places of historic and picturesque interest are visited. An illustrated circular, giving full particulars, may be obtained without cost from Raymond & Whitcomb Company, 305 Washington Street. A party for a winter cruise to the West Indies sails from Boston, Jan. 15, on the fine steamer Prince Arthur.

Our Readers' Forum

Not Foreigners but Fellow-Citizens

I suppose it is now in order to tell you what we think on that editorial about imported ministers in Congregational pulpits. Think? I think it took my breath away to see myself named in the list. Why, sir, I am a Congregationalist who was simply born away from home. But I got to my own as soon as I was able to travel! That is the way it has been with a number of the men you name. We could say to the Congregational denomination: "You did not choose us, but we chose you." It was our birthright to do so. You might as well think of that splendid American, President Dan F. Bradley, as not being an American because he was born in another country, where American parents were doing the work of American Christianity, as to think that we fellows are not native Congregationalists. Our Congregationalism is broader than the denomination, and men are given its spirit by their mother's milk and taught its traits far beyond the confines that are labeled with its name on the theological map. Why, my dear sir, I was such a one that I tolled to win Oberlin's sheepskin and it hangs over my head as I write. Is not that proof enough that my point, half playfully put, is well made? Instead, then, of arguing that the names you print point to the conclusion that Congregationalism is reduced in range of resources, I rise to say that many of your list stand as living witnesses that men are bred to Congregationalism and fed on its strong food far beyond our ancestral acres. And they are mighty glad to get home and till the soil that has grown the grain that they have been feeding upon.

WILLIAM A. KNIGHT.

A Plan for Midweek Meeting

Your editorial in last week's issue headed For Better Prayer Meetings has given me the courage to make a suggestion.

Professor Peabody of Harvard, in his recent address in Old South Church on the Religion of a College Student, calls attention to the drift away from spoken word to kindly act as an expression of religious experience. Deeds of philanthropy are more common than words of testimony. "It is, in fact," he says, "one legitimate expression of the religious life, uttering itself, not by the tongue, but by the hand. . . . She (the church) clings to the test of faith by a single form of expression, when in fact the spirit of God is manifesting itself at the present time by another way of expression."

What Professor Peabody finds true in college I am finding true in my church. The good brothers and sisters are mostly "silent" speakers. Therefore, I am making my mid-

SALESMEN'S TRIALS.

Bad Food Is One of Them.

Road traveling is rather hard on salesmen. Irregular hours, indifferent hotels and badly cooked food play smash with their digestion.

An old Philadelphia traveler tells how he got the start of his troubles by using Grape-Nuts. "For years I was troubled with a bad stomach, which gave me constant headaches and pains all through my body caused by eating improper food. I spent considerable money on doctors, who said I had indigestion, and after taking medicine for a year and it doing me no good, I decided to go on a diet, but the different cereals I ate did not help me. If it hadn't been for the advice of a friend to try Grape-Nuts, I might be ailing yet."

I commenced to feel better in a short time after using the food; my indigestion left me; stomach regained its tone so that I could eat anything and headaches stopped. I have gained in weight and have a better complexion than I had for years. At many hotels the salesmen will have nothing in the line of cereals but Grape-Nuts, as they consider it not only delicious, but also beneficial for their health in the life they lead." Name given by Postum Co., Battle Creek, Mich.

week service a Bible talk or homily, occupying all the time, aside from singing, myself. The congregation bring Bibles and follow closely. At present I am talking on Old Types of Modern Men. For examples, Abraham the World Citizen, Jacob the Bargainer, Elijah the Uncompromising. I try to show how human and like the rest of us the Old Testament worthies were, drawing from their characters warnings, comfort or inspiration as the case may be.

SHELTON BISSELL.

A Question Still Unanswered

The answer of Dr. Munger to Rev. E. N. Packard's Where Are We? of several weeks before comes nearer being satisfactory than any other that has appeared in *The Congregationalist*. Nevertheless, it is felt by some to be somewhat short of the mark.

1. Surely Mr. Munger does not expect "the other side," as he expresses it, to agree to his distinction between the parties to the discussion, viz: that the other side stands for the letter and nothing else; while the critics are in quest of the spirit of divine revelation and nothing else, so that neither may trench on the other's ground. Is not the "other side" as sincerely desirous to get at the mind of the Spirit as revealed in the Scriptures as are the critics? One man is very sure those of that side with whom he has acquaintance are.

2. The statement that the work of the higher critics has "killed off Ingersollism" is to be taken with abatement. Ingersoll was not an undermining force, except to those predisposed to infidelity. To the really serious his spirit, aim and methods, his scurrility and flippancy, were so against him that he destroyed himself. On the other hand, the work of the higher critics is disturbing the faith of many candid and serious-minded people, even church members, and those predisposed to faith, because coming from the church itself, through its accredited teachers.

3. Cannot some one of the critics answer definitely the question, "Where are We?" by stating *how much* and *what portions* of our present so-called Bible is *history* and *what myth*? How many and which of the events written down as supernatural are to be set aside as legend and what to be regarded as truly miraculous? Let us have something specific do! Otherwise the question that presses will become, not "Where are we?" that is, the mass of plain, pious, Christian men and women who are satisfied with their present attitude; but "Where are they?"—the brethren who tell us we are in ignorance.

Meadville, Pa.

WM. GRASSIE.

Twenty-Five Years in Hatfield

Rev. Robert M. Woods, successor of a long line of able preachers, was installed at Hatfield in his early manhood, twenty-five years ago, and November 21 began his second quarter of a century here. Pres. L. C. Ark Seelye, who preached on that earlier occasion, last week was equally felicitous in sending him onward in a ministry which has been singularly successful. Mr. Woods has seen the church prospered in every direction. In the last ten years a chapel has been built at an outstation in his parish. Seven thousand dollars have been spent in making the "old meeting house" one of the most comely and attractive in the region. Mr. Woods has welcomed 283 members.

Church and parish, choir and leader of the chapel, old members of the conference who helped ordain him, all brought affectionate testimony to his value as a man, a pastor and a preacher. Mrs. Woods, a Mt. Holyoke graduate, daughter of Rev. Samuel Fairbank of India and born in that land, has been a strong and efficient factor in the church and community. Mr. Woods is a trustee of Smith College, always alive to its interests. The church and parish presented a valuable silver service. With graceful and becoming modesty Mr. Woods replied to the kind words showered upon him.

S. E. B.

There is a caste system in America as deeply entrenched and as difficult to annihilate as the caste system of India.—Dr. Jefferson.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

These trade-mark crests cross lines on every package.

Gluten X Grits AND
BARLEY CRYSTALS,

Perfect Breakfast and Desert Health Cereals.

PANSY FLOUR for Biscuits, Cake and Pastry.

Unlike all other foods. Ask Grocers.

For book of sample, write

FARWELL & RHINES, W. M. W. N. Y., U.S.A.



Stops Headache

by cleansing and refreshing the entire alimentary canal. Warranted free from narcotic drugs.

THE TARRANT CO., (Bus. Est. 1894) New York.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

SUNDAY SCHOOL LESSON HELPS FOR 1903

THE PILGRIM SERIES

For Teachers

WE count the Pilgrim Teacher the best teachers' help in the market—not one of the best, but the best. That is claiming a great deal, but the subscribers to that magazine will bear us out in making that statement. In fact, they have done so over and over again.

1. It gives information as to time, place, history, lesson.
2. Its exegetical notes are valuable.
3. It suggests points of contact with present-day affairs.
4. It contains striking apocryphal quotations from the best writers.
5. Its treatment of the lesson takes in the whole context, so that a teacher gets from it a thorough preparation.
6. Its analysis of the lesson is so simple and yet so striking that it is easily remembered.
7. Its comments are full, suggestive and scholarly, and open up innumerable lines of thought.
8. Its "Lesson Afterthoughts" are a storehouse of condensed practical thoughts.
9. It has a department of illustrations gathered from many sources, and very pertinent to the lessons.
10. It has first-class primary and kindergarten departments.
11. It has helps on "The Beginners' Course."

The Pilgrim Teacher costs 10 cents per quarter to schools; 30 cents per year singly.

IN THE PILGRIM QUARTERLIES each part of the lesson treatment is so carefully prepared that it becomes a special feature, unlike anything seen in other helps. We would call attention to

1. The Introduction, consisting only of a few words, but suggesting the important truth contained in the text.
2. Both the Common and the Revised Versions are printed. Black type in the latter shows just where changes have been made.
3. The Pilgrim Commentaries are alone in making the context a part of the lesson, so that a whole book is studied, and not merely scraps from it.
4. The Pilgrim Lesson helps recognize the latest reliable discoveries and conclusions. They do not adopt any view because it is new or reject it because it is old, but aim to state the truth.

THE BEGINNERS' COURSE

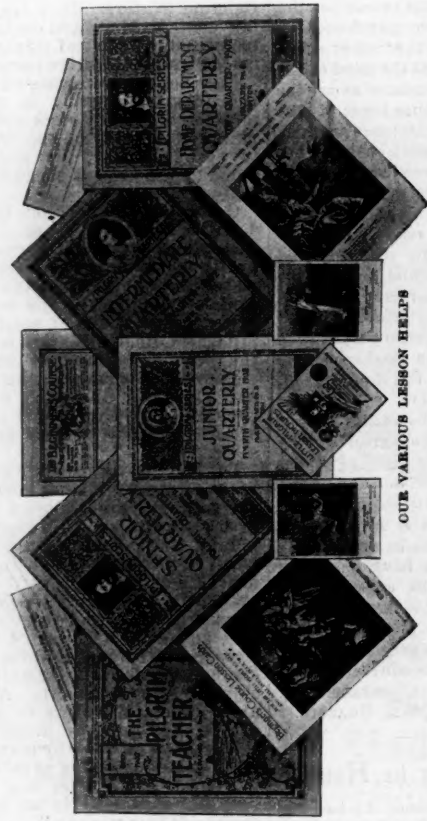
Is the latest addition to the Pilgrim Series. It follows a plan arranged by a sub-committee of the International Sunday School Association. It is designed for children under six who cannot read, and for whom the ordinary lessons sometimes seem rather too difficult. The course is prepared by an experienced primary and kindergarten teacher, and is used in other denominations as well as our own.

The book for parents' and teachers' use, profusely illustrated, and containing a year's lessons, costs 35 cents, postpaid; or 30 cents net, in quantities. It is also supplied in quarterly parts at 6 cents each, postpaid; or 5 cents in quantities.

Prof. F. K. Sanders, Dean of Yale Divinity School, writes:

"I wish to congratulate the Society on the high standard and uniform excellence of THE PILGRIM TEACHER. Congregational schools which follow the International Lessons surely have no excuse for going to other publishers for their Sunday school literature."

While the Pilgrim Periodicals described above would seem to meet almost any reasonable requirement of our schools, yet there are some who, for various reasons, prefer to try some system of study entirely apart from the International Lessons so widely used all over the world. We solicit the orders from all such schools, as we are not confined to our own publications, by any means, but furnish everything for Sunday school use, no matter where or by whom published.



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THE LITTLE PILGRIM

As a Supplement to The Beginners' Course

THE BEGINNERS' COURSE is adapted to the first year in the Primary Department, and is undoubtedly the best course of lessons for new pupils. Most children, however, stay two or three years in the department; so a demand is being made for a course of lessons for the second and third years. The Little Pilgrim fills this demand. It is a new series of Bible story papers for children from six to eight years of age. Each number contains a Bible story, told simply and profusely illustrated. This is followed by easy questions, an appropriate hymn, a story of child life, illustrating the lesson truth, and a Bible text to learn, or in outline letters to color, or in vertical script to copy.

In 1903 the life of Jesus is taken up, the opening story, "In the Temple and in Egypt," following chronologically the opening story of THE BEGINNERS' COURSE. It is thought more desirable to teach the Old Testament stories, back of the New Testament, than to begin with the New Testament. The Little Pilgrim contains the favorite Old Testament stories, including "The Promise of a Saviour."

THE LITTLE PILGRIM is 20 cents per year, in lots of five or more. Send for sample.

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Samuel B. Capen, President of the American Board of Commissioners for Foreign Missions and teacher of a large Bible class, writes:

"The Pilgrim Series still keeps in the front rank of Lesson Helps. The changes of the year have been decidedly to strengthen them, and I am glad that the Society, like all progressive business houses, is never satisfied with past achievements but continually studies how it may go on to better things."

Among the alternative plans of study thus far put forth, the Bible Study Union or Blakeslee Lessons seem to have proved the most satisfactory, as indicated by their more extended use.

We do not regard them as so well suited for general use as the Pilgrim Helps on the International Lessons, but we recognize some things in their favor for such as are able to use them advantageously, and we have become special agents for them, furnishing them at publishers' prices, either at wholesale or retail. Descriptive circulars and specimen pages free on request.

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For the Older Young People

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Single subscriptions	75 cents per year
In clubs to schools	12 1-2 cents per quarter

For Children who like Bible Stories

THE LITTLE PILGRIM. Weekly	
Single subscriptions	25 cents per year
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Every department of *The Wellspring* has been carefully considered in providing for the new year. Our serials have been of a high order. A number of them are also published in book form and are having a wide sale. "Rufe and Ruth" and "Pine Tree Flag" are instances in point. No long serials are used—ten chapters being the limit. Those for 1903 will have special interest. They will include stories by Habel Earle, Sophie Swett, Kate W. Hamilton and Annie W. Whitney. There will be monthly chapters on Noble Young Men, by Robert E. Speer.

Other interesting and valuable features of *The Wellspring* for 1903 will include Young Men's Callings, by eminent men in various professions; articles for girls, by Margaret Sangster, Priscilla Leonard and Habel Nelson Thurston; strong and helpful editorials by Dr. R. C. Hazard; Christian Endeavor Department, with many unusually helpful features; missionary articles by eminent writers. All fully illustrated with pictures by eminent artists.

THE LITTLE PILGRIM

Is a Bible Story Paper, and a good way to use it is suggested in our advertisement of Lesson Helps. It is prepared with great skill and good judgment, and its use by mothers in the family will make children familiar with the Bible stories in the easiest and pleasantest way possible. It is copiously illustrated. Childhood is the time for Bible stories. The deeper and more spiritual truths may be taught later, but the vivid, graphic pictures of real life presented to us in the Bible, especially in the Old Testament, make a profound impression on the child mind, and remain for life.

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For Sunday Schools

For Boys and Girls

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In clubs to schools	8 cents per quarter

For Little Children

THE MAYFLOWER. Weekly	
Single subscriptions	30 cents per year
In clubs to schools	6 1-4 cents per quarter

THE PILGRIM VISITOR

Is just about like *The Wellspring*, except that it is smaller in size and adapted to younger readers. It is prepared in the same careful manner, and its stories and pictures are of the same high quality. It is the paper for the Intermediate Department of the Sunday school, and its low price brings it within the reach of everybody. Its Bright Eyes Circle and Sunday Afternoon Circle are valuable and interesting features, the former being in charge of Frances W. Danielson, and the latter being conducted by Kate W. Hamilton.

Many of *The Wellspring* contributors also write for *The Visitor*, and many of the same artists illustrate its stories.

While *The Wellspring* makes a strong appeal to Christian Endeavorers, *The Visitor* is equally valuable to members of the Junior Endeavor Societies. Each issue has a brief, telling article on the topic for the week, full of suggestiveness to every member, and almost equally useful to those who are not members.

THE MAYFLOWER

Still maintains its place as one of the most charming of the many charming papers for little folks. It is profusely illustrated, and the stories are just the kind children enjoy. Mrs. Boynton, the editor, seems to know instinctively how to select such pictures and such stories as will not only interest but instruct, and many a child receives from *The Mayflower*, unconsciously, perhaps, but nevertheless really, strong impulses toward sweet and gentle, yet brave and true words and deeds. Among the frequent contributors to *The Mayflower* are the following: Mrs. Emily Huntington Miller, Francis N. Fox, Rose N. Powers, Bertha E. Bush, Mrs. S. E. Ober, Miss Habel Gifford, Frank W. Hunt, Elizabeth Robbins, Alice May Douglass, Mrs. M. W. Baker, Rev. J. W. Buckham, Mrs. M. W. Watts, Grace E. Barnard, Anna Johnson, Mrs. J. E. Joy, Mrs. Julia E. Edwards and many others. Like *The Little Pilgrim*, *The Mayflower* is printed on tinted paper.

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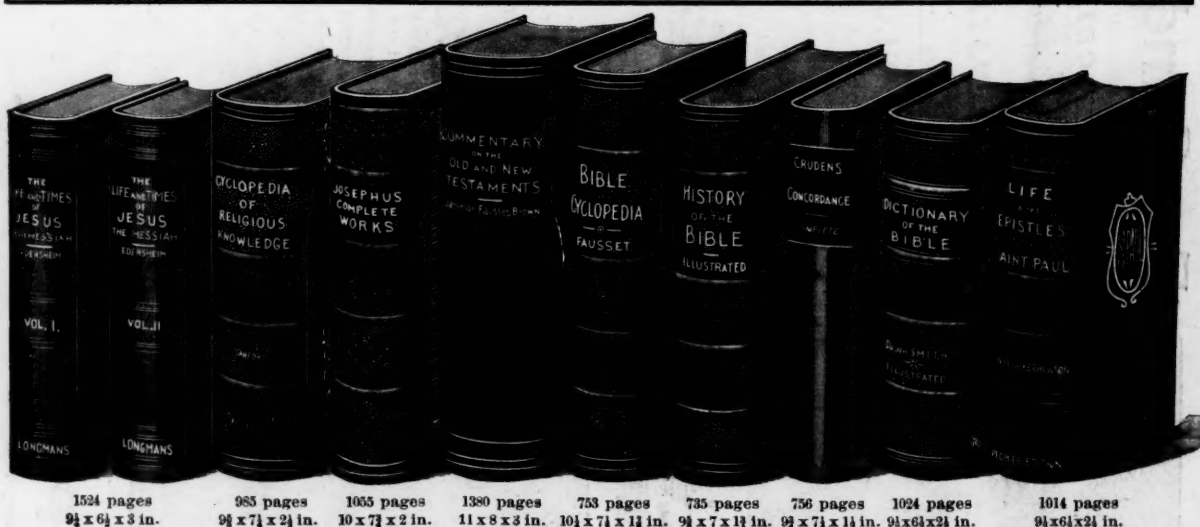
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